Subversive Zionism

by Alfred Rosenberg

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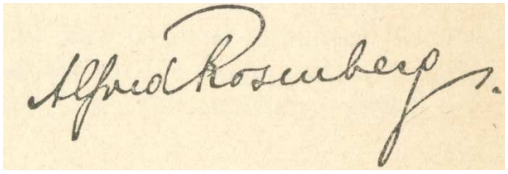
Foreword

In 1937, the British government published a proposal to divide Palestine into a Jewish and Arab state, with Jerusalem as a British protectorate - in doing so, it essentially abandoned the Balfour Declaration and the League of Nations Mandate because, as it explained, peace between Jews and Arabs in the desired form had proven impossible.

Palestine and Zionism have once again become issues of world politics, above all other controversial questions about the Middle East; to understand them, one must be familiar with the events and statements from the time of Zionist triumph in 1921, which I describe here in this present work - I believe that today, in particular, it once again provides an indispensable basis for understanding the global political tendencies of Judaism, especially Zionism, because in the past no one had taken the trouble to collect the voices of the triumph of world Jewry.
What was said and written against Germany at that time must never be forgotten, and must one day be incorporated into the schools of the Reich, as well as into the educational work of the entire National Socialist movement.

Berlin, October 1937



Jewish Organizations

The Jewish people have survived throughout the millennia with the utmost tenacity; due to strict inbreeding and united by the Torah, the Talmud, and their spirit, dispersion has proved to be an advantage rather than a disadvantage for the national unity of the Jews - as a solid core in the midst of all peoples, they were always internationally connected, held together against all other races and nations, and exploited the initial goodwill of states so energetically that the Jewish question became a tangible factor in the lives of the peoples among whom the children of Israel lived.

Almost all rabbis admit that the Jewish faith was also a bastion of national sentiment - the Zionist leader Dr. A. Ruppin wrote a very apt assessment of this:

"From the beginning, Jewish Orthodoxy was much less a religion than a militant organization dressed in religious garb for the preservation of the Jewish people."

- **"Die Juden der Gegenwart" (The Jews of the Present), 1904, p. 17**[1]

Every Jewish association, naturally, should be regarded as a militant organization.
The "Alliance Israélite Universelle", which encompasses people of all cults, is nevertheless an Israelite alliance, which requires that it be led by Jews; its founder, Crémieux, stated this openly when he said that it must "penetrate all religions," adding:

"Nationalities shall disappear! Religions shall pass away! But Israel will never cease..."

- **Arch. isr. 1861, XXV, pp. 514-515, 600, 651**

The "Anglo-Jewish Association" (whose chairman is named Osmond Avigdor Goldsmid) skillfully cultivates the strange obsession of some English circles enamored with the Old Testament, who cannot imagine that, after all the pompous prophecies, the glorious people of Israel (the ten tribes) have disappeared without a trace, and consider themselves to be the descendants of these very exiles.[2]

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[1] Of course, when the existence of a Jewish nation is emphasized, the Orthodox newspapers and the well-known Central Association, as well as the Association of Nationalist Jews, tend to emphasize the opposite; this untruth no longer holds water today, especially since the organs of these associations themselves refute the misleading claims, for example, the Orthodox "Israelit" (Issue No. 192).
On the occasion of the publication of "Dubnow's History of the Jewish People", the same newspaper (Issue No. 32, 1921) says: *"With his heart's blood, with his calm nerves, the historian Dubnow, who feels warmly for his people, has written his book."*

[2] The spirit of the association is excellently illustrated by the following report in the "Israelit": *"In England, as is well known, there is a religious sect called the "British Israelites", who claim that the English are identical with the lost ten tribes of the Jewish Northern Kingdom. According to a recent report in the London 'Zeit,' this British Israelite society, which has local groups in all English-speaking countries, held a congress in King George's Hall, presided over by Lord Ghinsborough* ***(Ginsberg? - A.R.).*** *The congress first sent a telegram to King George, assuring him that he 'sits on the throne of King David', and can be sure of the loyalty of the 'British-Israelite Federation.' The chairman then gave a lengthy speech in which he explained that the position of America and England in the world corresponded to the promises made by the Jewish prophets and to God's assurances to Abraham. The ten tribes were the eternal bearers of David's throne; they ruled the 'gates of the oceans'; they were the ones who 'lend money to the nations without having to borrow themselves'* ***(what a "divine" prophecy - A.R.).***

It is an undeniable fact that Freemasonry in all countries is partly dependent on Jewish bankers and partly directly controlled by Jews; it also goes without saying that the purely Jewish world order "B'nai B'rith", with over 450 lodges, is more than just a health insurance fund, as he himself describes his goal as the "unification of the Israelite family" in the "most feasible" way possible.[3]
In addition to these more or less secret militant organizations, the fanfare of Judaism, which has become excessively arrogant and insolent today, now draws everyone's attention: Zionism. The following pages will deal with it and its relationship to the German Reich.

This and much else justified the claim that England and America were the nations to which the prophets' prophecies applied and which could therefore (!) consider themselves descendants of the ten tribes." ("Israelit", Issue No. 29. 1921)

[3] I have discussed the details in my book "Freimaurerische Weltpolitik" (Masonic World Politics).

The Beginnings of Zionism

Strange enough is the motivation that spurred Theodor Herzl (the founder of political Zionism) and fueled all of his energy - Hermann Bahr, a friend of the Jews, and as such an impeccable witness, reports on the birth of Zionism:

"It was in Paris, when Dreyfus, the traitor, was demoted. He was standing there; at that time, he too had no doubt about the captain's guilt. He was only shaken by the general hatred of the traitor: 'It seemed to me,' Herzl recounts, 'as if my place was with him, with the traitor there, whatever he might have betrayed.'"

- "Welt" newspaper, July 3rd, 1914[4]

Quite apart from the moral judgment that imposes itself in view of the fact that a man is unconditionally prepared to defend a miserable traitor against all other people, solely on the grounds that he is a fellow member of his race, we see here an irrepressible national sentiment of such magnitude (as the deed proved) that we must regard Zionism as a natural phenomenon; I will therefore be as cautious as possible in my ethical assessments, even if they cannot be suppressed.
Zionism certainly existed before Herzl - Zionist coins were collected in all countries, but this philanthropy without compulsory labor discredited the movement. Professor Grätz spoke openly about the moral corruption of this support, and W. Rubens wrote of the "licentiousness in Palestine." ("Das Talmudjudentum," Zurich 1893, p. 69.) The Zionists usured the money they received from the Arabs, engaged in land speculation, and often returned to Europe; however, certain measures taken by the movement, which flared up again after Herzl's appearance, put an end to land speculation and placed Zionism on a political rather than a philanthropic basis.

Zionist local groups were founded all over the world, and magazines and newspapers promoting Zionism were created; depending on how Jews in different countries viewed the feasibility of the demanded "public homeland for the Jewish people," they either advocated the gradual purchase of land, autonomy within the Turkish Empire, and hoped for pressure from Germany or England.
When war broke out, the Jewish community found itself in both enemy camps; a unified tone among Zionist writers was not to be expected, if only because the Jews were naturally too cunning politicians not to keep at least two irons in the fire. Every Zionist section of the world organization quickly mobilized all Jewish influence to obtain the greatest possible concessions from the governments in question; while hundreds of millions of people risked life and limb for their homeland, they were at the same time forced to engage in years of horse-trading with stock market Jews. They did not take the viewpoint of the host nations into account, but rather found themselves in a position where they had to make more and more concessions to these powerful financiers.

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[4] The affair of the Jewish high-ranking Freemason Dreyfus, which was so embarrassing for the Jewish community, was of course treated with all the hypocrisy of the Hebrew world press.
It is worth remembering that all the witnesses for the prosecution died a strange death - one was found dead on the railroad tracks, a second poisoned in a train car; in a moment of unique contrition, Dreyfus had said to the prison guard: "I am guilty, but I am not the only one guilty" - this man, too, then died.

Germany, as the leader of the Central Powers, found itself in a difficult position - since Turkey was now an ally, the whole question could only be dealt with within the framework of Palestinian autonomy. Nor could German Jews demand the separation of Syria, as the possibility of a German victory was often within reach; thus, all Zionist work in Germany can be described as diplomatic maneuvering.
However, in order to strengthen the confidence of German circles in the policies of German Zionists, which appeared to be dictated by German interests, the leaders, especially lawyer Dr. Artur Hantke in Berlin, were also attacked from neutral countries - the "German" Zionist Lazar Pinkus accuses Hantke of being completely "bewitched by the German mentality" ("Vor der Gründung des Judenstaates" [Before the Founding of the Jewish State], Zurich 1918, p. 20), and believes that the German Zionists, "instead of pursuing Jewish national policy, have pursued Turkish policy."
A leaflet from the "Zionist Association Theodor Herzl" in Zurich opposes the apparent German resistance to the Entente orientation:

"What a disgrace that we also find the 'Zionist Association for Germany' among the ranks of these newly created organizations! How will our German Zionists now find the courage to fight against the treasonous attempt (!) at assimilation in Germany, since their leaders are allied with the grand moguls of German assimilationist Judaism?"

In Germany, the Zionists did not fail to describe themselves in public as loyal Germans and good Turks when it came to politics (K. Blumenfeld, M. Heymann, and others); they in turn were supported by Germans of the ilk of Major Franz Endres, who dared to claim that "our German Zionists" had already become "so strongly German" that they could act as "German ideologues" in assessing English policy in Palestine. The Zionists who would immigrate to Turkey would have "the least national memories of all foreign peoples." ("Zionismus und Weltpolitik" [Zionism and World Politics]," Munich 1918, pp. 87, 71.)
I will leave open the question of whether and to what extent Mr. Endres and his German comrades consciously served Jewish interests - objectively, their activities established and strengthened the gullible German's trust in Zionism as a "German" movement; even the Zionist central newspaper, the "Jüdische Rundschau," occasionally sang a patriotic tune.

The Balfour Declaration

England's relationship with the Zionists was much simpler - England ruled Egypt, held sway over India and the Persian Gulf, and was fighting for dominance in Mesopotamia; to gain Palestine meant completing the chain of territories stretching from India to Egypt, and by promising this land to the Jews under British protection, it meant securing the sympathies of powerful financiers and passionate supporters of Israel. Since Turkey was fighting as an enemy of Great Britain, this fact removed the final obstacle - all of Palestine was promised to the Jews, and the famous Balfour Declaration, addressed to Lord Rothschild, was issued.
The history of this document, which has now become a historical artifact, is as interesting as it is little known; it is a grave mistake to assume that the British government drafted the text itself after a few discussions with Zionist leaders and then announced it to the great ones in Israel.

In all German assessments of British policy measures, it is still generally assumed a priori that these are determined solely by English national interests; this is why one could not explain England's behavior toward Soviet Russia (more on that later), and why there was astonishment at various measures taken by Great Britain toward Germany - it is truly high time to correct this view here as well and to recognize that the English people, with their firm national traditions, are nonetheless demonstrably influenced in the direction of their destiny by Jewish bankers and journalists.
The phrase that the Jew is English-minded in England, French-minded in France, and cosmopolitan in Germany is misleading, for the Jew is first and foremost a Jew everywhere; at most, he may identify his interests with one people at one time and with another people at another; to speak of assimilation today, after 3,000 years of Jewish history, is simply a crime, especially now that the Jewish people and Jewish chauvinism behave with such unabashed arrogance as rarely before, even in "blessed" Spain.
As is well known, Jewish influence in England dates back to Nathan Rothschild's swindling maneuvers after Waterloo, and it became particularly decisive under Edward VII, who sold baronet and lord titles to Jewish bankers in exchange for heavy gold - with Abraham Sassoon and Ernest Lassei, Edward shaped English politics, and for the diamond merchants Alfred Beith and Wernher, the Transvaal was conquered. It is surely no coincidence that proud England has, since 1900, elected five Jewish mayors for its capital (Rothschild, Lawson, Philips, Cawston, Samuel), that it has Jewish lords sitting in the House of Lords, that a purely Jewish bank holds the entire administration of Palestine in its hands, that the Promised Land received a Jewish viceroy, that the Secretary of State for India (Montague) is closely related to the major Jewish bank Samuel Montague, that the High Commissioner for India is a Jew (Meyer), and that the Governor of Bombay, David Sassoon, the Financial Secretary, Lionel Abrahams, and finally the Viceroy of this pearl of the British Empire (Isaacs-Reading) are likewise; even if one were to assume that Lloyd George wanted to enlist the Jews for his own purposes, this shows what power he attributed to their banks, newspapers, etc., to place all the dignity of his country in the hands of wealthy sons of the desert.

When the terms of the Spa Agreement were being finalized, Lloyd George, the later half-Jewish President of France Millerand, and the fully Jewish Minister Marshall, went to Hythe, the country estate of Philip Sassoon, Lloyd George's Jewish "friend." When Dr. Simons was to present the Paris Dictate, Lloyd George and Briand once again held consultations at Philip Sassoon's! And what a coincidence, that Philip Sassoon is Lloyd George's "private secretary" - thus we have the curious fact that the Prime Minister of Great Britain travels to his secretary's home to decide the fate of the world! Let us add that "Sir" Mattheu

Nathan is Governor of Queensland, John Monash is Commander of the Australian Army Corps, and Philipp Magnus is the University's representative in Parliament ("Vorwärts" No. 277, 1921), and the picture becomes ever clearer; particularly characteristic, however, is the following report from the Zionist "Jüdische Rundschau":

"The Zionist leader Israel Cohen had traveled through the Far East for the Jewish National World Fund (Keren Hajessod) and described his impressions of the situation of the Jews to the Zionist newspaper 'Haarez': 'Their material situation is generally very (!!) favorable, although of course they too are suffering from the general world crisis. The way of life is Anglo-Jewish, and interest in the work (!) of Jews around the world is very lively; the political situation is also excellent.
The Speaker of the Parliament of the State of New South Wales is Jewish - once, the session even had to be canceled on Yom Kippur because both the Speaker and the Deputy Speaker were in the synagogue..."[5]

- "Jüd. Rundschau" 1921, No. 33/34

Given this situation (more on this later), it becomes understandable when one learns that the so-called "Balfour Declaration" of "His Majesty's Government" was not drafted by the English at all, but by Jews - on February 7th, 1917, following lengthy preliminary negotiations, the Zionist leaders Lord Rothschild, Herbert Samuel, James de Rothschild, Nahum Sokolow, Chaim Weizmann, Joseph Löwen, Herbert Bentwich, and Mr. Sacher gathered at the residence of Colonel Sir Mark Sykes.
Dr. Gaster opened the meeting and explained that the Zionists desired "a British protectorate over Palestine with the right of free national development for the Jews"; in turn, immigration for Jews from all over the world was to be kept open, and Mr. Sykes promised to do his part to establish contact with the French government.
Sokolow was elected as the representative of the Zionists, and the group then proceeded to draft a text for the upcoming declaration, which was submitted to Sykes, Edmond de Rothschild, and Wilson and approved by them.
On July 18th, 1917, Lord Rothschild sent the draft to Balfour, and at this point, other Jewish figures intervened, anticipating that an open commitment to a Jewish-national world policy would cause complications, leaving Balfour unsure of what to do; he then decided to seek advice from prominent Jews "in view of the differences of opinion that exist among the Jews themselves on this matter."
This letter was received by: Sir Stuart Samuel (President of the "Jewish Board of Deputies"), Leonard Cohen (President of the "Jewish Board of Guardians"), Claude M. Montefiore, Philip Magnus (Member of Parliament), Dr. Hertz (Chief Rabbi of Great Britain), Nahum Sokolow (representative of the Zionist Executive), and Dr. Weizmann (President of the English Zionist Federation).
This was followed by the efforts of the Jewish judge Brandeis in New York, who prompted Wilson to send a pro-Zionist statement to London - consequently, Balfour signed the final "Balfour Declaration,"

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[5] It should be noted that on Yom Kippur, the infamous Kol Nidre prayer is recited, which "religiously" absolves Jews from the outset of all oaths they make to non-Jews; this is, of course, denied by the Hebrews (just as they deny, with a stony face, everything that is inconvenient to them), and they state that the Kol Nidre is supposedly a highly sacred prayer for the forgiveness of sins.
Israel, however, does not seem to have much respect for this, its holiest expression of the soul, since the pious "Israelite" constantly advertises in its classified section an operetta titled "Kol Nidre" (1920, No. 15) - that would be roughly equivalent to turning the Lord's Prayer into a comic song.
And because the Jews go to pray the Kol Nidre, the government of a state celebrates the Jewish disgrace of our days.

drafted by the Jews. (“Jüd. R.” No. 70, 1921). Also very closely associated with this declaration was “our prophet Achad Ha’am” (Asher Ginsburg, who denies being the author of the “Protocols of the Elders of Zion”).

The first draft of the Balfour Declaration read:

“His Majesty’s Government views with favor the establishment of a national home for the Jewish race in Palestine, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed in any other country by those Jews who are fully satisfied with their present nationality and citizenship.”

This version was telegraphed by Dr. Weizmann, the head of the British Zionists, to American leaders in the fall of 1917. They requested several changes: the word “race” was to be replaced with “people,” and they also considered it politically unwise to present Zionism openly as having arisen out of dissatisfaction with and in opposition to many states. The rationale for this caution is thoroughly sophistical: Palestinian nationalism is self-evident, but Diaspora nationalism is not.
Particularly amusing is the conclusion of the American memorandum following this “observation”:

“But we cannot repeat often enough that we feel a shared bond with the Jews of the world through race, religion, culture, and tradition, the glory of the past, the tasks of the present, and the hope of the future.”

- “Der Israelit” No. 33, 1921

Now that the children of Israel had agreed on the wording of their manifesto, it was, as mentioned, submitted to Mr. Balfour for his signature, who then returned it to Lord Rothschild - the “Balfour Declaration” now reads, in its final version of November 2nd, 1917:

“His Majesty’s Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors (!) to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status of Jews in any other country..."

The form of this declaration amounts to a capitulation by the British government; note that the rulers of one of the world’s most powerful states promise to make the “utmost efforts” for the Jews, and at the same time undertake the obligation to ensure in all countries that the established “political status” and “rights” of the Jews would not be infringed upon anywhere!
This was done particularly because some non-Zionist organizations sensed the possibility of demands for special laws for the Jews; this was thus preempted, and it was established that the Jew, and he alone, could be a full citizen of one state and at the same time a citizen with full rights in another - this outrageous, officially established fact, I believe, starkly illuminates the state of the Jewish question today.

The Zionist leaders of the Entente now traveled to all countries as political representatives; Paris, New York, and Rome all pledged their support, which, thanks to Jewish control of the stock market, was no surprise.
Hirsch Morgenthau, the "American" ambassador in Constantinople, zealously cared for the fleeing Jews of the Turkish Empire and had the Israelites transported from Jaffa to safe harbors in the Entente states aboard American warships; the American Zionists, in turn, exerted such powerful influence that Sokolow, one of the leading figures, later declared that they had controlled the entire affair; just how powerful the American Jews were can be seen from the fact that President Wilson entrusted the management of America's entire Middle East policy to the three Zionists, Mack, Marshall, and Brandeis - later, when the American Zionist Congress later convened in Chicago, it was not the American flag but the blue-and-white Zionist flag that flew from the city hall: on a government building nonetheless!

Meanwhile, England was mobilizing troops for a campaign in Palestine, and they succeeded in taking Jerusalem; following the British, the Jewish regiment under Jabotinsky also marched into Jerusalem.
As the "Jewish World" wrote on this:

"The fall of Jerusalem and the (Balfour) government declaration have made England the greatest Jewish (!) power on earth."

- Lazar Pinkus, op. cit.

Nathan Strauss, one of the wealthy Hebrews across the pond, also said that England had fulfilled all the wishes of the Jewish people (Heise, "Entente Freemasonry", p. 68)[6]

The "German" Zionist Pinkus exclaimed enthusiastically:

"You cannot frighten us Zionists with the idea that the German-Turkish offensive might drive the English army out of the mountains of Judea again! A single cry of indignation will then go through the millions of the Jewish people, and will not stop at the borders of the Central Powers."

- ibid., p. 56

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[6] Nathan Strauss, a Jew born in Germany, was one of the most zealous warmongers against Germany during the World War - in a letter to the French ambassador to the United States, he declared that the Jews' unanimity in support of the Entente was complete.
Following the "peace treaty" between Germany and America, this Hebrew also sent the following dripping telegram to the Wolf Telegraph Bureau: *"May the peace that has just been concluded between Germany and the United States be a lasting one; may it be founded on mutual understanding, leading to the freedom of peoples; may prejudices of every kind—religious, economic, or political—no longer (!) hinder the progress of civilization; may brotherhood be the guiding principle, and may all nations, in harmony, gain the strength to strive for peace and prosperity."*
The Hamburg "Israelitisches Wochenblatt," which never tires of assuring us of its German identity, characterizes the man who sent this mockery of Germany out into the world as the "well-known New York philanthropist" (!), who for "many years has rendered outstanding service to the improvement of children's nutrition." (No. 37, 1921)
Kant called the Jews a "people of merchants and swindlers", and Schopenhauer described them as "great masters of lying" - both were right.

The Jewish National Fund, which had been transferred from Cologne to The Hague (it was, according to Pinkus, an "institution registered in England"), thus now served openly (previously, of course, secretly) the British state; it was, according to the testimony of Lazar Pinkus himself, who should have known, supported by the German Zionists throughout the entire war!
Great Britain went further - the subsidiary bank of the "Jewish Colonial Trust," the "Anglo-Palestine Company," was, according to the "Times" of February 4th, 1918, commissioned to take over all of England's financial operations and to direct the military (!) undertakings of the authorities; thus, a purely Jewish bank became the official representative of the British Empire.
When a governor for Palestine had to be selected later, the choice fell—that is, on the stock exchange Jews of London and the dozen Jewish lords in the English House of Lords (Rothschild, Reading, Montague, Lawson, Herschel, etc.)—on the Jewish mayor of London, Herbert Samuel - these facts, too, sufficiently characterize the position of Jewry in today's world politics.

What we do know is that forces were at work to fight against this; however, we contemporaries do not know what went on behind the scenes, only that a few complaints from the Jews about unexpected disruptions show us that resistance had to be overcome - nevertheless, it was accomplished, and the resolution of the "Supreme Council" in San Remo confirming the Balfour Declaration signifies for the Zionists today the fulfillment of the promise of November 2nd, 1917.
In San Remo, at any rate, there was a lively debate on minority rights, as is evident from an election appeal by the Viennese Zionists—signed by the Zionist Provincial Committee for Austria and the Jewish National Council for Austria; it is clear from the provisions on minority rights that the Zionists, although they wish first and foremost to be citizens of the Jewish state to be established, would also like to enjoy all other rights in all other countries - this commitment made by Balfour was recognized by twenty-six Entente states, and the aforementioned appeal states verbatim:

"The constantly and repeatedly told lie that the National Jews endanger equal rights by demanding legal protection for the Jewish minority is refuted by all the facts; the National Jews fought for this (minority) law (in San Remo)."

- "Jüdische Zeitung," June 25th, 1920

This statement, too, paints a picture of the current political situation.

England and Anti-German Zionism

It is not just since yesterday that England—the great maritime and colonial power—has been regarded as the patron of Zionism - Theodor Herzl, the "German" who always behaved very coolly toward Wilhelm II, said at the Zionist Congress in London on August 13, 1900:

"England, mighty, free England, whose gaze spans the world, will understand us and our aspirations; with England as our starting point, we can be certain (!) that the Zionist idea will rise higher and more powerfully than ever before."

- Pinkus, p. 60

Another "German," the aforementioned Pinkus, expressed himself as follows:

"The decision regarding the fate of the Jewish people's aspirations for Palestine lies in London today; the practically sole authoritative seat of the World Zionist Organization is the metropolis of the British Empire."

"A Jewish community in Palestine cannot become the focal point of German interests in the Orient; the strong national sentiment of the Jewish people guarantees the complete exclusion of special interests of foreign states."

"Within the framework of the British Empire, the majority of the Jewish people sees the guarantee of maximum national and cultural autonomy in Palestine, combined with maximum national security."

- Ibid., pp. 53, 55, 55

In Russia, the revolution—long prepared by liberal-socialist Russians and Jews and financed with English money—had taken place in March 1917, and naturally, Lvov, Milyukov, and Kerensky hastened to confirm the Zionists' "rights" to Palestine and promise their assistance in order to preserve the goodwill of world Jewry; they, in turn, made a pilgrimage to the British ambassador and presented him with a letter of thanks, which contained the following characteristic passage:

"We consider it a particularly fortunate coincidence that at this (!) momentous moment in world history, the interests of the Jewish nation are identical with those of the British people."

- Pinkus, p. 29

That these gentlemen were also, incidentally, citizens of the Russian state, and that the latter might also have some interests, did not seem to occur to the delegation—or to the other Jews.

In Germany, Hantke and Nordau, the Zionist leaders living in Germany, waged a sham battle with cardboard swords, which nevertheless led many German Michels to believe in their "German orientation."

The “Jüdische Rundschau” also occasionally played a bit on German identity - after all, one could not know what side the coin would land on...
But when the German defeat—brought about by democratic, Marxist, Jewish subversion—could no longer be averted, the dam burst; while the German people were put in chains, lied to, betrayed and raped, and while the “Peace” of Versailles was meant to render them defenseless and dishonored, a jubilant cheer ran through the Zionist press, sometimes veiled, but not infrequently with brazen openness - time and again, scornful and hate-filled remarks about Germanness and the German character surfaced, rising to the level of undisguised high treason, and which would unquestionably have resulted in a rigorous crackdown on the anti-German hotbed had a German government been in power in Germany rather than Jewish socialists and other democrats, allied with the black-red internationalists of the ilk of Matthias Erzberger.
When a Zionist Congress took place in Prague in the spring of 1920, the Zionist and German citizen Martin Buber delivered a speech in memory of Commissar Gustav Landauer, who had been shot during the suppression of the Munich Soviet government in May 1919; Buber claimed with hatred that Landauer had died under the boot of a German soldier, and lamented the man who, in the midst of a hostile people, had sought to work for the good of civilization - this state of mind is quite characteristic, but who, I wonder, had asked poor Landauer to place himself at the head of a revolt?
The “Jüdische Rundschau” further lamented that Hermann Struck and Arnold Zweig, “ensnared in the system of German militarism,” have been made “a kind of bailiff” over the Eastern Jews. (1920, No. 81/82)
On another occasion, it is taught that Zionism was born “from the spirit of the idea”, and naturally has nothing in common with German nationalism, which sees its ideal in “submarines, gas shells, etc” - under the pretext of getting back at the overthrown government, the Germans are quite obviously being mocked.
The Germans are also to blame for all the misfortunes of the Polish Jews:

“The very same German administration that, upon its invasion of Poland, presented itself to the Jews as a liberator, did everything to prevent the national unification of the Jews and, through a most malicious interference in their internal affairs, promoted all efforts to undermine Polish Jewry, and have exploited and ruined them economically in a manner unparalleled in history.”

- 1919, No. 70

The German government is here brazenly portrayed as a mere tool, whose sole purpose is to care for the Jews and promote their “national unity”; anything else is merely a “malicious interference” for the chosen people, whereas the German kinsmen in the Baltic provinces, who had been robbed and pillaged by the Bolsheviks (because of their German identity), did not receive a single penny from the German government (only from the German Hanseatic cities); Field Marshal Prince Leopold, for example, allocated funds to the Jews of Lithuania because American support had failed to materialize due to the German occupation.
It further states:

“Through their unscrupulous greed for plunder, the German officials have so shaken all moral concepts there (in Poland) that even the most extensive reparations would not suffice to restore the reputation of the German name among the Polish Jews.”

"In the Rhineland, the most German (!) of Germans are selling Germany's future every day and every hour; for the police, however, it is naturally more convenient to arrest the few Galician and Polish Jews who, not least thanks to the insane regulations of the Demobilization Office—regulations deemed downright unbelievable by all social politicians—are, so to speak, forced to seek their livelihood in the black market."

"Whatever the war, which did not spring from a Jewish spirit", ***(read: German; A. R.)****,"may have made of the poor, harried masses, let us say that today, more than ever, Germany has reason not to close its doors to the morality, piety, and connection to the infinite that still lives in this Eastern Judaism."*

- 1919, No. 70

This insolence is delightful - of all people, the faithful followers of the Talmud (see my work "Unmoral Im Talmud" [Immorality in the Talmud], Munich, Deutscher Volksverlag) are supposed to teach us morality and about a faith in God—the very people for whom lying and deceit has become a "religious" commandment when it comes to non-Jews.
And when the Demobilization Office was useless, who ruled in Prussia? Were not the Zionist-friendly Social Democrats sitting on the highest thrones; did not the Jewish banker Warburg and the Zionist leader Melchior lead the financial and supply negotiations with the Entente (together with the Jews Wassermann, Salomonsohn, Speyer, Nathan, etc.); wasn't the Jew Hirsch sitting in the chair of the Prussian Prime Minister, and wasn't the Jew Meier the boss at the Demobilization Office?
The evil Prussian "militarism" had been overthrown, which left little room for usury; Israel reigned in its place, but how insolent of the subordinate remnants to intercept the holy ones from Galicia and Poland while they were trading diamonds, instead of tipping their hats to them - there are still rotten descendants of the old system!
Those "lost in the cultural barrenness of countless cultures" ("Das jüdische Echo" 1920, No. 46/47; "Jüd. R." 1920, No. 81/82) who dwell among the children of Israel do not have it easy, and they must defend themselves on all sides - if one seeks to blur the boundaries (Brunner), he is answered:

"A few more writings à la Brunner, and the latest Jewish Berlin-W type: Christ in a tailcoat, will certainly set a precedent...
Our Judaism is not shaped in the image of Mr. Brunner, the philosopher from Potsdam who writes books about Christ for the German people... He is a bit too Christian for us, this witness Brunner."

- 1920, No. 67/68

If the Jew wanted nothing more than to preserve his ethnic identity, not a soul would have anything against it - but he took it upon himself, in the midst of his host nation, to besmirch it with his filth, and to mock everything non-Jewish; here it was necessary to intervene.
He did not stop there; instead, he proclaimed in the heart of Germany, and while enjoying all German civil rights, that he recognized only Jewish interests and forbade (!) anyone to expect him to acknowledge German ones as well...

In Prague, the great patron of the Jews, Masaryk, "rules"; the "Jüdische Rundschau," written by German citizens, therefore never failed to vilify the oppressed Germans in Czechoslovakia - when, for example, Germans were shot by Czech legionnaires in Eger at the end of 1920, the paper reported this from the state that is led by "one of the wisest and kindest statesmen in the world today":

"In Eger, Czech legionnaires toppled the Emperor Joseph monument, and in response, German nationalists re-erected it, organized a pan-German (!) demonstration, demolished the Czech school, and cut the hair of all the girls found at a dance organized by the Czech military...
The next day in Prague, Czech legionnaires occupied all German theaters, and the German theater was forced to perform in Czech; the schools were searched and the furnishings vandalized."

If one were to believe that the "Jüd. R." would reproach the Czechs for having toppled the German monument, one would be greatly mistaken; the Jew sees the matter differently (even though the Czechs later turned against the Hebrews themselves):

"The lesson of these events is simple - the Germans (!) organized a pogrom against the Czechs in Eger, and the Czechs responded in Prague with anti-German excesses..."

- "Jüd. R." 1920, No. 83

Since the German pogrom, known as the German Revolution, Germany has been flooded by hordes of Jews from the East; here and there, timid measures were taken against this scourge, and an internment camp was established in Stargard - faced with the insolent and unruly influx, officials not directly under Jewish stock market dictatorship felt compelled to intervene forcefully.
It was precisely at the time when an unparalleled German disgrace was unfolding in Leipzig that the "Jiid. R." wrote:

"At a time when German war criminals (!) in Leipzig are being held accountable for the mistreatment of prisoners, brutality (!) and atrocities (!) committed against defenseless internees, at the very same time, acts of shame are taking place in the German Republic that need not shy away from comparison with those criminals (!)."

- No. 44, 1921

And soon after, the paper issued the following brazen threat:

"The path we Zionists must follow is clearly defined: we cannot and will not tolerate the persecution of Eastern European Jews in Germany (!), and we must let the Prussian and Reich governments know this; we will not allow incidents such as those that have occurred recently and are now beginning to multiply."

- No. 52, 1921[7]

[7] When the city council in Breslau—overcrowded with Eastern European Jews—once deliberated on how to expel these mostly passportless individuals from the country, a government representative arrived from Berlin and

Following these general characterizations, the irrefutable facts of recent years are intended to demonstrate more clearly that the Zionist Federation in Germany is nothing other than an organization engaged in the legalized subversion of the German state.
Let the Zionists themselves show us this: I rely almost exclusively on reports from the official Zionist "Jüdische Rundschau" in Berlin.

announced that, should any anti-Jewish resolutions be adopted, financial aid from America would be completely ruled out! And when poor Vienna—where one in every three people is a Jew—considered measures similar to those attempted in Breslau, the "Jüdische Rundschau" issued a warning, emphasizing that the Chancellor was "fully aware of the international implications of the Eastern European Jewish question." (No. 7, 1921) When, nevertheless, the city of Vienna later attempted to relieve itself of the burden, the same threat came from New York as had previously been directed at Berlin - thus, the process of decay continues.

Zionists in Palestine

British troops had occupied Palestine, and Zionists around the world rejoiced.
The Jewish regiment under Jabotinsky believed itself to be in charge in Jerusalem, no longer heeding British military orders, and Jabotinsky—in defiance of martial law—set about arming the Jews of Jerusalem; this brazen behavior and the open mockery and disregard for the laws of war then prompted the British military authorities to intervene.
Jabotinsky was arrested, prosecuted, and sentenced to 15 years in prison; this happened when, thanks to Jewish provocation, mass riots had broken out in Jerusalem (the Jews, of course, called these "pogroms").
And now comes what is characteristic of our times! Had Jabotinsky been English, he would have remained in prison for military insubordination, but since he was a Jew and a Zionist leader…
Furious telegrams were sent to London, and complaints about the brutal military rang out in all the newspapers; Jabotinsky's sentence was first reduced to one year in prison, and a few weeks later, he was completely released - the result was a triumphant celebration by the entire Jewish community over this successful breach of justice.
Prof. Chaim Weizmann, the recognized active leader of the entire Zionist movement, said of this incident:

"The verdict against Jabotinsky is outrageous, and is indicative of the people's thirst for revenge (!). It amounts to a judicial murder - legally, he is guilty (!), certainly, but he organized Jewish self-defense in anticipation of events...
Had a loyal (!) administration been established long ago, the terrible unrest would have been avoided, but since the majority of the English officers stationed there were inwardly opposed to this policy, they never tried to understand us or to make our ideas understandable to others!"

- "Manchester Guardian," April 26th, 1920

The English officers were simply naive people who believed they were representing English interests; the demand that they should carry out propaganda on behalf of the Jews leaves nothing to be desired in terms of audacity.
Jabotinsky himself spoke in a completely different tone - he said to a visitor:

"I am not ashamed of the judgment passed on me; on the contrary, I am proud that we Jews can show the others (!) that one cannot do with us as one pleases...
Never before have I known an administration that behaved as meanly and cowardly as the administration of this country... I am glad that I will have the opportunity to expose everything publicly before the whole world - those judges will no longer pass judgment on me, but I will be able to pass judgment on them."

- "Jüd. R." 1920, No. 31

Jabotinsky is, in fact, the 'enfant terrible' of the Zionist organization and, to the horror of the other Wise Men of Zion, speaks more openly than they would like about what they all think - during the Karlsbad Congress in September 1921, he spoke, among other things, about his conviction; he reported that after his pardon—which had been granted together with that of an Arab—he had telegraphed the Governor of Palestine:

"Do not make this mistake; do not place me on the same level as this black man."

- "Der Israelit" No. 37, 1921

London's high-level stock market politics then very soon dealt with the recalcitrant generals and, as mentioned, sent the Jewish mayor of London as "High Commissioner," as viceroy of Palestine, to the Promised Land; the "great Jew," as Weizmann called him, was received by the English king in a special audience, knighted, decorated with the highest order, traveled on a British armored cruiser, visited the King of Italy, then the Pope for half an hour, and then sailed into Jaffa amid the thunder of gunfire from the ship and harbor batteries as a representative of the British Empire; in Jerusalem, he resided (what symbolism) in the most beautiful building: the former German Protestant hospital on the Mount of Olives. When he turned fifty, he was celebrated as "the symbol" and the "historic emissary of the new Judaism" - he had thus become a great Jewish politician, "because the time had come for Jewish world politics" and because "the two worlds, the English and the Jewish, had merged in him into a harmonious unity." (M. Glücksohn in "Haaretz")
The other Zionist writers expressed themselves in a similar vein; not only they, but also the Orthodox "Israelit" feels its "heart beat faster" when the Viceroy of Palestine—about whose social comings and goings daily bulletins (!) are issued—appears at synagogue services or receives the tributes (!) of the Arab, Jewish, and Christian populations. (1921, No. 4)
With Samuel's appointment, Judaism had been given completely free rein, and all Arab protests directed against the violent Judaization of Palestine were to no avail.[8]

Palestine, a country with 500,000 Muslims, 65,000 Christians and 63,000 Jews[9], was not granted self-government, but was ruthlessly handed over to the wishes of the Zionists - on March 20th, 1921, "Reuter" reported from Haifa that the Arab Workers' Congress had presented the following demands to British Colonial Secretary Churchill:

1. The annulment of the Balfour Declaration,
2. The formation of a national Arab government.

Various organizations in Palestine supported these demands by telegram, but to no avail. ("Jüd. R." No. 25/26, 1921)
Thereupon, the Arabs dispatched a delegation to Europe, led by their president, Mussa Rasim Pasha el-Husseini; the delegation intended to visit Balfour in Geneva, but were not received at all; Balfour had his secretary inform them that the Arabs should instead deal with the leader of the Zionists, Prof. Weizmann! ("Jewish Times," September 11th, 1921)
In the spring of 1921, serious unrest had broken out in Jaffa, Jerusalem, and other places - the Arabs, who found themselves almost defenseless against Jewish politics and British bayonets, revolted when Jewish communists tried to force them to participate in a May Day demonstration.

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[8] In 1937, Samuel was elevated to the peerage - today he calls himself Lord Samuel of Mount Carmel!
[9] These figures have, of course, changed since then - in 1937, there were approximately 240,000 Jews living in Palestine.

Thanks to the national uprisings in many parts of Ukraine and Eastern Galicia, many of the Bolshevik commissars were compelled to leave the country; meanwhile, in Palestine, the Jews there also had to experience how their Bolshevik methods, so successful against non-Jews, backfired on them and provoked an uprising.
The Hebrew newspapers tried to deny this fact, but it was so well attested that even Mr. Samuel could not deny it; the relevant passage from his report read:

"Among those who have recently arrived in Palestine, there was a certain number of people, and, as I was told, this was only a very small number in relation to all (!) inhabitants, who propagate the harmful teachings of Bolshevism—teachings that result in widespread destruction in the countries they invade... Great care must be taken to ensure that people of this sort do not reach Palestine."

- "Jüd. R." No. 51, 1921

The statements made by Winston Churchill in response to a question in the British House of Lords are very interesting - first, he affirmed the Jewish Balfour Declaration:

"We are absolutely (!) obliged to make a sincere, honest, and patient (!) attempt to fulfill the promise we have made, and whether this is popular or unpopular, it is nevertheless the only (!) path the British government and the House of Commons can take."

Addressing the unrest, Churchill then said:

"The cause of the unrest in Palestine—the sole cause—lies in the Zionist movement and in the promises we have made; were it not for these promises, there is no (!) doubt that the garrison maintained in Palestine at England's expense could be reduced accordingly.[10]
The difficulty with this promise of a national home in Palestine lies in the fact that it contradicts our regular policy of consulting the wishes of the population in a Mandate territory and granting it representative bodies as soon as it is ready for them; they would certainly use such a representative body to veto any Jewish immigration."

"The agitation (of the Arabs) is caused not so much by the figures (7,000 Jews in a year) as by the continued and emphatic declarations of the Zionist organization throughout the world regarding its hope and goal of making Palestine a predominantly Jewish country."

- "Jüd. R." No. 49, 1921; "Der Israelit" No. 25, 1921

Churchill, who was not entirely free from antisemitic tendencies, thus unmistakably hints at how peace could be established in the land of Canaan, but feels compelled to yield to the pressure of the Jewish stock market; he instead hands over Palestine to Jewish rule, against the will of almost the entire population.

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[10] The costs amount, as Sir A. Williamson stated on behalf of the British government, to 500,000 pounds per month! ("Jüd. R." No. 17, 1921) - so that the Jews can annex a country without a care, the English taxpayer must—simply pay.

The English Parliament and the Jewish Question

It is a curious sight to behold when one follows the proceedings in the British Parliament - for years now, hardly a week has gone by without some zealous parliamentarian taking up the cause of Israel in general and the Zionists in particular, with anti-Jewish inquiries usually deflected or left unresolved. Here are a few examples:

In July 1919, the Jewish Committee in London addressed a protest resolution against the "pogroms" in Poland to the Foreign Office. A prompt reply followed: the question of the Jews in Poland was receiving the "most serious consideration on the part of the British government" and would continue to do so. ("Daily Herald," July 16th, 1919)

On July 15th of this year, Member of Parliament Kenworthy submitted a question to the government asking whether it had received a report from the envoy in Warsaw regarding the pogroms in Vilna and Minsk, whether this report was based on a personal investigation by the envoy or other British officials, whether Jewish representatives in both cities had been allowed to speak freely about the riots, and finally, whether the British government would publish the full text of the report; Harmsworth, the Under-Secretary of State, replied that the envoy in Warsaw had been tasked with preparing a detailed report on the treatment of Jews in Poland.

The British government had inquired with the American government whether a representative of the British government would join the American special mission to investigate conditions in Poland. (Stuart Samuel, the brother of the Viceroy of Palestine, did in fact travel to Poland for this purpose, while America was represented by Henry Morgenthau.)

At other points, a member of the Labour Party (Richardson) asked whether it was true that Admiral Kolchak was conscripting Jews into his army in Siberia but not promoting them to officers, whether the Holy Synod was distributing antisemitic leaflets, and whether the British envoy had been instructed to take steps to prevent the persecution of Jews; Harmsworth stated that he did not believe any of this about Kolchak, but "the British representatives would always (!) use their influence in the direction indicated." ("Jüd. R." No. 50, 1919) - these small examples alone clearly demonstrate the pressure behind the British Parliament and its government since, out of love for the Jews, British envoys would usually not interfere in the internal affairs of foreign states.

On another occasion, another English outpost of world Jewry, Colonel Wedgwood, a member of the British Labour Party, asked, with regard to the "White Terror" in Budapest, what the British government had done to protect the Jews; Bonar Law replied that the Peace Council in Paris had already taken the steps that seemed most appropriate in view of the situation in Hungary.

MP Armitage addressed the government with the question of whether it was aware that General Haller's army had participated in the antisemitic excesses in Warsaw on June 26th (1919), and whether the British government would not consider withdrawing further support from the Polish army if it did not cease its violent actions against the Jews! ("Jüd. R." No. 64, 1919)

A major debate on Palestine took place in the British House of Lords in early July, with the occasion being the unrest in Palestine; the debate was opened by the anti-Zionist Lord Sydenham, who asked by what means the rights of the non-Jewish majority in Palestine would be upheld - Mr. Balfour had promised to do so, it had not happened, which is why he was raising the question.

As Lord Sydenham puts it, the Muslims are already openly declaring that they wish to return to Turkish rule; therefore, the consequences of continued Zionist administration of the country would be very serious.
Lord Lamington, who had just returned to England from Palestine, emphasized that the British government had made very specific promises to the Arabs, "but we (the English) have broken our word to the Arabs!" England was taking on a burden in Palestine solely in the interest of the Jews, not the English. The situation had been further complicated by the extreme Zionists - Lord Islington emphasized that the current situation in Palestine could have the worst possible consequences for England's policy in the East. The appointment of Herbert Samuel was one of the most striking examples of how far England had strayed from parliamentary government; every day demonstrated anew how impossible it was for Great Britain to bear the military burdens and financial obligations resulting from its actions in the East.
In response to these remarks, the Secretary of State for Foreign Affairs, Lord Curzon (son-in-law of Isaac Zedekia Leiter, a wholesale meat exporter in Chicago), replied: it is generally believed that England is the appropriate nation to keep the holy places in custody (!), and for this reason, the English government did not expressly seek the protectorate over Palestine, but accepted it only with reluctance; only the Jews could save the land, which had been neglected under the Turks. There is no other place in the world where great caution is more appropriate than in Palestine - one must place full trust in Herbert Samuel.
He hoped that both Houses of Parliament would advocate for the Jewish national homeland, and he regretted that he could not comply with Lord Sydenham's request to review political documents; Sir Herbert Samuel's report, after all, was confidential and not intended for publication.
Lord Sydenham took note of Curzon's remarks and was satisfied. ("Jüd. R." No. 45, 1920)
A recent outburst by Lord Sheffield regarding the "exorbitant claims of a race scattered across the entire world and striving to force its way into a land where it is not wanted" went unheeded - England and Judah were still "brothers in arms."

On December 1st, 1920, the Jewish community experienced a new triumph in the House of Lords - after Lord Treoven had asked whether Hebrew, spoken by not even two percent of the total population, had been recognized as an official language, the Earl of Crawford replied on that day on behalf of the British government that this:

"...had indeed been one of the first steps toward implementing the Declaration of November 2nd, 1917, according to which Palestine was to become the national home of the Jews."

"As is well known, the Declaration of November 2nd was issued to satisfy the aspirations of Zionists ***throughout the world***[11]*, insofar as Her Majesty's Government deems them desirable and practical... The number of the Jewish population that speaks this particular Hebrew language (Classical Hebrew) is probably 60 to 70 percent."*[12]

- "Jüd. R." No. 88, 1920; "Jüd. R." No. 89, 1920

Nearly a year later, the few anti-Zionist Lords again made small attempts to counter Jewish influence on British policy - Lord Lamington noted that the wishes of the indigenous population of Palestine had not

[11] The "Jüdische Rundschau" prints these words in bold as a sign of its agreement!
[12] So in 1921, only about 35,000 people!

been heard at all during the drafting of the Mandate provisions; the Zionist movement had merely served as a Jewish cover for conquest. The League of Nations must be made aware that the concerns of the population had not been consulted in accordance with Article 22 of the League of Nations Covenant. Lord Sydenham expressed the same view: An autocratic government had been established in Palestine, and Herbert Samuel was an outstanding representative of the powerful Zionist organization; the Arabs faced a Jewish autocracy, as the language of a small minority had been elevated to the status of an official language, and the Zionists were gaining ever greater influence in the administration of the country; if immigration continued, the complete dominance of the Zionists would be only a matter of time, and England was responsible for this entire mixed society, since all these people would automatically become British citizens and the actual Palestinians would have no say - he concludes:

"It seems that when Balfour made his fateful declaration, he had only a very vague idea of the years of activity by the Zionists that lay behind the declaration he had made; since the High Commissioner arrived in Jerusalem, it has been difficult to obtain information from Palestine..."

- "Jüd. R." No. 33/34, 1921

On June 9th, 1921, the same Lord Sydenham demanded that the government publish General Palin's investigation into the 1920 unrest in Palestine; the government representative replied that the work had not yet been completed, and then he added:

"The conditions under which we operate in those countries are of a unique nature, and the report is likely to be drafted in such a way that publishing it would be contrary to the public interest. Regarding General Palin's report, Herbert Samuel's opinion was sought immediately after his appointment; Samuel was of the view that publication at this time would be inappropriate and could create a precedent for the government's future policy - since he advised against publication, the government has followed this advice."

- "Jüd. R." No. 48, 1921

In response to a new inquiry by Lord Lamington, Curzon stated curtly:

"It is true that the Arabs would prefer not to have the Zionists in the country at all; however, it was decided as a major act of state policy at an earlier stage of the war to issue the so-called Balfour Declaration, which—whether right or wrong—was accepted by the other powers; it has been definitively incorporated into the provisions of the Treaty of Sèvres, and therefore represents not only British policy, but the policy of the Allies."

- "Jüd. R." No. 25/26, 1921

At the same time that Curzon dismissed Lords Sydenham and Lamington,
Asquith delivered a speech "with great determination" on the "unprecedented treatment of minorities in Ungarn; Balfour emphasized that only the pressure of public opinion from around the world would be

capable of curbing the national arrogance of certain nations; the League of Nations was called upon to mobilize this public opinion. ("Der Israelit" No. 18, 1921)

Since Palestine is now to be transformed into a "Jewish homeland" at any cost, it goes without saying that Jewish banks and other speculators intend to launch major ventures in the land of Canaan under secure political protection and preferential treatment - for example, in Poland (as reported by the Protestant magazine "Der Bote aus Zion"), a joint-stock company has been founded for the purpose of imitating the shells found at the Sea of Galilee and sold to Christian pilgrims in Jerusalem...
In the British House of Commons, there was an embarrassing incident in early November 1921 - Member Sir W. Joynson-Hicks asked whether the Palestinian government had entered into a contract with Mr. Rutenberg, a Russian Jew, for the construction of a large power plant, whether cost estimates had also been obtained from other firms, and whether it was intended to employ only Jewish workers in connection with this enterprise, completely excluding Palestinian labor. From the response of Mr. Woods, the government representative, it emerged (as the "Daily Chronicle" also noted) that the massive concession had been awarded by the Zionist organization, that no other competitors had been consulted, and that thus Engineer Rutenberg had been granted a monopoly on the exploitation of the hydroelectric power of the Jordan, the Yarmouk, and other rivers! ("Jüd. R." No. 91, 1921)[13]
As can easily be seen from these brief reports (which could be multiplied at will), Israel repeatedly sends its vanguard into battle for the chosen people, and the "British" government fights with all means against the isolated, unteachable few who are unwilling to fully accept the Jewish stock market dictatorship. Particularly tireless are Colonel Wedgwood (I will return to him later), Major Ormsby Gore, who declared in Parliament that he supported Zionism:

"...because the Jews are the people of the Bible and the English are a people who love the Bible."

- "Jüd. R." No. 48, 1921

and MP Kenworthy, who stated verbatim:

"The result of the war is a single yawning hole, and the only good result is the implementation of the Balfour Declaration in Palestine - as far as I can see, this is the only ideological success of the World War."

- "Jüd. R." No. 46, 1921

On the government side, Lord Curzon, alongside Arthur Balfour, fought tirelessly for a Jewish orientation in British foreign policy; alongside them were Lloyd George and, in particular, Lord Robert Cecil - Weizmann recounted that Lloyd George had said to him:

"I know the Palestine front much better than the French one, for every spot and every stream is familiar to me from the Bible.

[13] I note that this Rutenberg was police chief of St. Petersburg under the revolutionary government of Kerensky and Kirbis; he seems to have retired from this post as a very wealthy man...

For England, Palestine is above all a subject of the Bible; the English believe in the Bible even more than some sectors of Judaism."

- "Jüd. R." No. 4, 1919

And Lord Cecil sent a dispatch on November 2nd, 1921, to the Jewish Correspondence Bureau:

"Many congratulations on the fourth anniversary of the Balfour Declaration; may wisdom and moderation gather the fruits from the tree that the zeal and genius (!) of the Zionists so successfully planted four years ago."

To what extent these and other accomplices of Israel were from the outset possessed by the obsession to which the Anglo-Jewish Association mentioned at the outset pays homage, to what extent they believe they are pursuing particularly astute world politics, and to what extent they have consciously kowtowed to Jewry or are directly supported by it—this, of course, cannot be proven in detail. But the fact remains that English politics today has been made dependent on the goodwill of the Jewish community, that British envoys in all countries must influence their governments to ensure the unhindered activity of the Jews—whatever the case may be—and indeed, that Great Britain's foreign policy stance is all too often made dependent on this.

The Meeting of the Grand Action Committee in 1920

At the outset, I had noted several attacks directed at German Zionist leaders who seemed to be clouded by the "German mentality"; as they emerged during the war, it was clear to anyone with insight from the outset that these were mere squabbles, and subsequent developments proved this even to the most obtuse - while German businessmen in London could find no hotel to stay in, the Zionists and German or Hungarian citizens Nordau, Lichtheim, and Hantke went back and forth between England and Germany as if there were no borders, and were highly honored by the greats of London: Germany's bloodiest enemies were the friends of the German Zionists.

On February 28th, 1920, a meeting of the Grand Action Committee of Zionism took place in London, and at this meeting, the "German" Nordau said:

"I may say, to my deep satisfaction and with emotion, that my impressions are the most favorable imaginable, and what I have said elsewhere, I can repeat here: it was an act of providence that, at the most critical moment in Jewish history, two men were in the position where they could render the greatest service to the Jewish people - Dr. Weizmann and Mr. Sokolow have accomplished great things."

Sokolow replied:

"After many years, we have seen each other again; here sits Prof. Warburg; here sits Jacobsen, the modest one, whose silence the assembly appreciated no less than the speeches of the speakers; here sits Hantke, this fanatic of the organization—how he must have rejoiced that we succeeded in rebuilding the organization...
These are the mountains of our organization, and I see in Nordau the snow-capped peak, the summit of the mountains, which is like the dew of Hermon, dripping down upon the mountains of Judea - people want to construct oppositions between us, but they do not exist."

Chaim Weizmann also took the floor - after praising Russian and American Jewry in particular, he added mysteriously:

"There are many others who could be mentioned here; but perhaps the time has not yet come to list all those names; they are both Jewish and non-Jewish (!)."

- "Jüd. R." No. 18, 1920

All these words leave nothing to be desired in terms of clarity: the English orientation was the common axiom of all Zionists.

In addition, the following:
When the "High Council" convened in San Remo to discuss world politics, the "Zionist Association for Germany" sent it a telegram written in English with the following content:

"In view of the upcoming session of the Supreme Council, which will deal with the settlement of the Turkish Empire, our organization expresses its view that the definitive settlement of the political future of Palestine and the transfer of the mandate to Great Britain under the League of Nations is urgently necessary in fulfillment of the obligation (!!!) of the Allies and in accordance with the unshakable will of the entire (!!) Jewish people."

- Zion. Assoc. for D. Dr. Klee

Weizmann and Sokolow received the following dispatch from the same organization:

"The German Zionists express their highest admiration for you and pledge their most loyal support in the service of our great task."

- Klee

The leader of the American Zionists, Chief Justice Louis Brandeis, received the telegram:

"At this moment of the fulfillment of our hopes, the Zionist Association for Germany thanks the Zionist Organization of America, in the person of its highly deserving leader, for the faithful work performed in the service of our ideal, which has yielded such great successes."

- Klee

The telegram sent to Prof. Warburg, who was staying in Jerusalem at the time, read:

"Please accept our congratulations on this day of triumph for political Zionism: from the very beginning of the practical work, you have contributed to the cause. Please convey our greetings to all our friends in your country."

Berlin celebrated the event with a large demonstration, in which Dr. Klee urged everyone to go to "pure Palestine" with "clean hands" and leave all the dross "here" (in Germany); then, thanks were expressed to the British Mandate "unanimously" and amid "great jubilation" ("Jüd. R." No. 29, 1920).
In London, a celebratory meeting was held on April 24th, 1920 for the same occasion, in which Sokolow and Weizmann were compared to Ezra and Nehemiah, and where Dr. Nordau began his celebratory address to England with the words: "Le jour de gloire est arrivé."[14]
On May 7th, a reception for Sokolow and Weizmann took place in London, presided over by the same Nordau - here, Stuart Samuel (the President of the Board of Deputies) emphasized the necessity of unity, and Herbert Samuel (Lord Mayor of London) expressed his "absolute conviction" regarding the possibility of realizing Zionism; meanwhile, other speakers spoke on behalf of English and Russian Zionists.
James Rothschild spoke of his joy - Lord Rothschild said:

"Every Jew, regardless of his political affiliation, must now help build the Jewish homeland."

[14] French for "The day of glory has arrived." - The Translator

And the "German" lawyer Arthur Hantke, speaking on behalf of the inner action committee, expressed his appreciation to the two leaders for their "admirable achievements"... ("Jüd. R." No. 31, 1921)
When a celebration for San Remo was held in New York, a telegram from Lloyd George arrived there, which every German should memorize:

"The ratification of the Balfour Declaration by the Supreme Council, and the transfer of the mandate over Palestine to Great Britain, signifies a great triumph for the advancement of the Jewish cause - I have no doubt (!) that the Jews of the whole world (!) will cooperate with Great Britain to make Palestine not only a happy home for the Jews, but also a land of freedom and prosperity for all other inhabitants."

- "Jüd. R." No. 32, 1920

One could hardly speak more clearly; the closing phrase is, of course, merely the final, coy cover-up.
Just how united all Jews felt is evident from Weizmann's categorical statement to a representative of the Jewish Correspondence Bureau in London:

"I do not expect any difficulties, since immigration will be controlled by a Jewish body... No restrictions will be imposed on the immigration of Jews from formerly hostile countries."

- "Jüd. R." No. 32, 1920

In the lead article of the Zionist "Haolam" of April 30th, Max Nordau wrote:

"The most essential part of the Basel Program has now been realized in the most ideal way."

And the entire Zionist Committee of Germany published an appeal in which everything stated above was once again emphasized, and in which the leaders' success was attributed to an "unbroken national solidarity"! ("Jüd. R." No. 29, 1920)
In No. 86 of the 1919 volume, the "Jüdische Rundschau" wrote:

"Two things must be made clear: that the English (!) declarations are not a miraculous coincidence, but the result of a systematically (!!) carried out, twenty-five-year effort on the Jewish people and for the Jewish people, and second, that they call upon the Jewish people, for the sake of its national security, to assume new responsibilities, to make adjustments (!!), and to achieve a determined feat unprecedented in our history."

These words from a leading Zionist newspaper actually relieve me of any debate regarding the existence or non-existence of a unified Jewish world policy; the recent triumph has loosened many previously silent lips and led to careless outbursts - no matter how much the Jews may now insist that they have no international solidarity, such confessions expose all attempts at concealment as lies.

We owe a particularly interesting document to Henry Ford; it is the transcript of a speech by the aforementioned Max Nordau (actually Südfeld), which he delivered to a Jewish audience in Paris

following the German Zionist Congress - now, having achieved their goal, they believed they could speak freely. A close friend of Nordau's, Litman Rosenthal, published a report in the "American Jewish News" of September 10th, 1919, titled "When Prophets Speak," which began with the words: "Many years ago, Nordau prophesied the Balfour Declaration."
In 1903, England had proposed Uganda to the Zionists as a homeland for the Jewish people, and to the astonishment of many Jews, Herzl, Nordau, and the Sixth Zionist Congress had accepted this offer. Nordau defended this "betrayal of the ideal"; Litman Rosenthal reports that the "great master Nordau" (note the Masonic phrase) said, among other things:

"Now the great progressive world power England has offered Uganda as a sign of its sympathy for our poor (!) people of the Jewish nation; now, Uganda lies in Africa and is not Zion and will never become Zion, to use Herzl's words - but Herzl knows very well that nothing is as valuable to the cause of Zionism as friendly political relations with a power like England...
England will have the decisive vote in the final solution of the Eastern Question... Herzl knows (!!) that we are facing a terrible upheaval of the entire world; soon, perhaps, a kind of world congress will be convened, and England—great, free, and mighty England—will (!) then continue the work it began with its generous offer to the Sixth Congress...
I want to say the following words to you, as if I were showing you the rungs of a ladder leading higher and higher: Herzl, the Zionist Congress, the British Uganda proposal, the coming World War (!) and the peace conference, where, with England's help, a free (!) and Jewish Palestine will be created."

These words were spoken in 1903! Meanwhile, the entire Jewish press in Germany was striving to lull the German people into complacency, and was inciting them against "Pan-Germans," "Junkers," and "militarists," who, they claimed, saw only ghosts when they spoke of encirclement[15]. But Herzl knew that a war—and a World War at that—was coming; Nordau knew it; the Zionist Congress knew it; and with it, the major banks of Israel that stood behind it.
The connections between Jewish world politics and the catastrophe are also clearly evident here, where only Zionism is discussed, to anyone with an open mind - a "systematic twenty-five-year effort," as the "Jüdische Rundschau" put it, was crowned by the course of the World War; the entire Jewish community pursued an Entente policy; it was chauvinistic in England, France, Italy, and North America; in Germany and Austria-Hungary, it preached a desire for peace, world reconciliation, and a peace based on understanding.
The pan-Jewish "Frankfurter Zeitung" must have known only too well what it was saying when it called the Balfour Declaration a "catalyst for (British) victory" - that it was merely the echo of San Remo.

[15] On March 14th, 1913, for example, the "Berliner Tageblatt" wrote: *"It is, after all, very unlikely that England and Germany will ever consider taking up arms against one another…"*; regarding the 1913 military bill, the same Jewish world newspaper stated on April 3rd: *"What is now being demanded of us is no longer a measure of peace, but mobilization... Where is the enemy of Europe that threatens peace, such that Germany must mobilize?"*

The London Annual Conference of 1920

On July 7th, 1920, Nahum Sokolow opened the Zionist Annual Conference in London - he first greeted the Jews, united "fraternally under the glorious banner of Zion," by noting that "all international organizations," which had been torn apart by the war, had finally been able to resume their activities; he then continued:

"The second important factor of this gathering is the location where it is taking place; we are gathered in the capital of Great Britain. This is not the first time - twenty years ago, Theodor Herzl opened the Zionist Congress in this city, and he demonstrated what a clear vision he had of the future of Zionism..."

"We are sincerely grateful for the sympathy and support of France; the great French nation rendered immeasurable (!) services to the cause of Jewish emancipation long ago... we likewise honor and appreciate the government ***(Wilson! A. R.)*** *and the people of the United States of America, who have been a bulwark of law (!) and justice (!), and have taken upon themselves the defense of the weak against the strong, for the sake of the aid granted to us.*
Finally, we remember with gratitude and love the moral support of Italy and the recognition of the Balfour Declaration by almost all other governments and peoples; not only governments, but also the great organization of workers... has granted us its help."

(This is what the leader of a movement backed by the world's richest billionaires could say!)

"Everything that is strong and venerable in the Jewish character has been revealed in recent years... Our future lies in our own hands; it depends on our abilities..."

After Sokolow, Weizmann spoke - he first praised Lloyd George and Balfour as the "devoted friends of the Jewish national cause," in which he recalled the "services recently rendered by Lord Curzon," which are less widely known:

"But we, who are involved in the political affairs of the Zionist movement, know and appreciate the steadfastness with which he defended our rights (!) at San Remo, and we express to him the gratitude of the entire Jewish people."

"There is no one among us who would fail to acknowledge the help we received from France and the great French traditions."

Weizmann also had encouraging news to share about the future:

"Our general right to Palestine has been recognized... A government has already been established under Sir Herbert Samuel, a great Jew and organizer, which stands in the closest sympathy with all our aspirations, and has been tasked with granting us every possible assistance; no external obstacle prevents us from laying the foundations of the reconstruction effort."

- "Jüd. R." No. 47, 1920

Afterwards, Weizmann provided an economic overview of the situation and took a few jabs at the first British (military) administration in Palestine, which had been "isolated from London" and had "ignored the decisions and policies of the London government" ("Jüd. R." No. 49, 1920) - once this finished, the general debate was opened.
Dr. Thon sees the first task as "becoming the majority in the Land of Israel as quickly as possible"; Ben-Gurion believes one should not think that the Jews are going to Palestine "to serve any government"; finally, Meir Großmann (Kiev) says that the entire Jewish world has been placed in a state of gratitude toward England, and in doing so, "failed to utilize the powerful forces lying in the discontent and the resulting demands of the Jewish people."
Rev. Goldbloom stated:

"Throughout the entire war, the English Zionists have observed the work of Sokolow and Weizmann, and they have the utmost confidence in our leader - had Herzl lived, he could not have achieved more."

Dr. Hausmann demands that precautions be taken to ensure that land in Palestine is not acquired by non-Jews, and Levin Epstein likewise believes that only Jewish capital should be allowed into the country - the entire debate proceeded along these lines.
In light of all that has been presented, it is crystal clear what guidelines the Zionists of Germany sent their representatives to the annual Zionist conference in London with - once the aforementioned speeches had been delivered, Richard Lichtheim stood up and declared on behalf of the German Zionists that "German Zionism is deeply grateful to the leadership" for "both the work and the success":

"Immediately after the Balfour Declaration, the German Zionists openly declared that they stand behind this policy..."

"Steps must be taken to ensure that Zionists who have worked in Palestine for years are not prevented from returning because of their German citizenship; however, the German Zionists have complete confidence in Weizmann and Sokolow that they will do everything necessary."

The speaker further appealed to the British government to now remove the existing obstacles.

"We must engage in diplomacy with Britain, the Arabs, and the League of Nations."

- "Jüd. R." No. 48, 1920

The conference sent a congratulatory telegram to Lloyd George - and at precisely the same time, this same Lloyd George was dictating the "Treaty" of Spa to the German Reich!
After all the presentations, the annual conference adopted the following resolutions "with thunderous applause" and unanimously:

Resolution I

"The Annual Conference of the Zionist World Organization, meeting in London, welcomes with the greatest joy and gratitude the decision of San Remo to incorporate the Balfour Declaration into the peace treaty with Turkey and the acceptance by Great Britain of the Mandate for Palestine for the purpose of establishing a national home for the Jewish people."

"The Conference expresses its firm conviction that the rights of the Jewish people to their land, recognized by England and the Allied Powers, will also be guaranteed by the League of Nations."

"The Annual Conference declares that the Jewish people are filled with feelings of deepest gratitude toward all nations that have participated in this great work, especially toward the great British people and their leaders."

Resolution II

"The Annual Zionist Conference regards the assurances of a public-law nature given to date as the basis for the creation of a Jewish Palestine, and is confident that the negotiations yet to be conducted will lead to the full realization of Zionist aspirations."

"The Annual Conference thanks Dr. Weizmann and Sokolow for their self-sacrificing work on behalf of the Jewish people and expresses its confidence in them."

- "Jüd. R." No. 50, 1920

The honorary chairman of the Congress was Max Nordau!
The following were elected from Germany to the Grand Action Committee: Warburg, Hantke, Trietsch, Bodenheimer, Klee and Lichtheim; these facts clearly show that German citizenship did not constitute even the slightest hindrance to the actions of Germany's Zionists - one still reckoned with the Arabs if necessary, but no longer with the German Reich...
If even a spark of the mentality that F. A. Endres and his associates attributed to them had remained alive among the Zionists of Germany, then they would have had to publicly, unequivocally, and solemnly break with the Zionism of all the Entente states or dissolve their entire organization; or rather, the German state would have had to do the latter, since the former was, of course, out of the question - but by the year 1915, there was no longer a politically German-led state, but only a large democratic-Jewish political war society. (See the shocking book: O. Armin, "Die Juden in den Kriegsgesellschaften" [The Jews in the War Societies"]).

"Germany" sends, of all people, Zionists to represent German interests in Versailles: Mr. Struck and the partner of the famous Max Warburg, Mr. Melchior, along with a "German" ministerial director ("under three Reich Chancellors," as he boasts), Mr. Ulrich Rauscher, envoy to Georgia, who can only compare the German worker's faith in Soviet Russia to the noble spirit of Zionism (European Library, Vol. I, "Paris-Moscow").
Incidentally, the laurels now plucked by Weizmann gave the old Nordau no peace; he published a series of essays on the history of Zionism in the Parisian "Peuple juif," disparaged most of its leaders, claimed that the "Messieurs de Berlin," the "vain fools," had pushed themselves to the top solely out of ambition, and

finally said that Weizmann's contributions to the movement were nowhere near as great as they were made out to be; the fact that England had sided with Zionism was not Weizmann's achievement, but his own, Nordau's - during the war, people recalled the conversation he had had with Mr. Pichon at the Quai d'Orsay on December 5th, 1913; the French representative at the Foreign Office, Picot, had then taken the initiative to reopen the Zionist question...

Whether Nordau is right or wrong (it is likely the latter) is beside the point; what is characteristic, however, is that, even in peacetime, the leader of the German Zionists identified with the Entente and claimed this as his own achievement.

Delegates' Day of German Zionists

In 1919, the “official” “Jüdische Rundschau” wrote, among other things:

“The issues determining Jewish emigration must be resolved exclusively in accordance with the interests of the Jewish people... If the people support the solution, then the Jews also have the power and influence to implement the solution that has been found.”

- No. 72

The same spirit of principled hostility toward Germany was also evident in the proceedings of the Sixteenth Delegates’ Conference of German Zionists (June 20th, 1920) in Berlin, which took place shortly before the General Congress in London.
It was opened with a speech by the chairman, Dr. Klee, which began with a word of thanks to England - Klee said, among other things, verbatim:

“At this hour, we thank the government and the people of the country that is making Palestine available to us, that is granting us the opportunity to establish the national homeland for the Jewish people in Palestine.”

Not a single word in the text of the speech before me is said about the German people, to whose extraordinary tolerance these gentlemen owed the fact that they had been able to gather at all—unhindered—as a foreign, English-oriented society!
Then Prof. Warburg took the stage and, on behalf of the Inner Action Committee, praised the German Zionists as the “core force of the Zionist organization”, along with the “personal and local ties” between them and the Inner Action Committee.

“One can say that it was the German Zionists who first politicized German Jewry; they have roused it and are still on the path, and undoubtedly (!) they will also triumph in this; they will rouse German Jewry to such an extent that it will feel itself to be a fully political (!) Jewish community, and even if they cannot permanently retain the leadership in this, it does no harm - it is certain and highly desirable that they will always fight in the front ranks.”

“The demands are great, but I have no doubt that... the German Zionists will show that the World Organization can still (!!) rely on them.”

Then letters of greeting were read aloud - Weizmann wrote a eulogy to the German Zionists, “with a brotherly Zionist greeting”, and stated that only “a strong, self-contained Zionist organization that champions the great ideal of Zionism without compromise (!)” could ensure the establishment of Palestine.
Arthur Hantke wrote:

"Not all Jewish circles have yet grasped the value of what has been achieved, but the time will come when even the most hesitant will recognize that a new era has begun for Judaism, the implications of which for Jews and non-Jews (!) no one can yet overlook.
Having brought about this era will remain the immortal achievement of the Jewish people organized within the Zionist movement: it was the bearer of the idea, it organized public opinion, it supported the Jewish press (!), and it gave our leaders the strength to make and enforce demands hitherto unheard of in the political world."

Following this, Dr. Klee took the floor to deliver a major address, in which he described the Day of San Remo—which placed the Zionists under the mandate and protection of England—as "that political goal" to which Herzl had aspired:

"To discuss the Jewish question before the broadest political forum, and to win the consent of all peoples for that solution which Zionism recognizes as the only possible one, as the only one worth striving for."

In other words: a Jewish state based on an exclusively national basis, along with full civil rights in all states where Jews deign to live!
Klee then turned to the upcoming annual conference:

"When our delegates go to London shortly, we will have to entrust them with a major fundamental demand: that the work be carried out in a generous, tightly organized manner and according to a well-thought-out (!) unified plan!
If the work of the Central Office to date has at times left something to be desired, both in organizational terms and with regard to the uniformity of action, it must not be forgotten that work has so far been carried out under political conditions that were subject to certain fluctuations and did not represent anything definitive…
With San Remo, the change (the Balfour Declaration) has been transformed into fully valid political capital, with which one can work in complete (!) confidence - if, up to now, there seemed to be various paths and several possibilities for solving the task we have set ourselves, then after the annual conference it will be necessary to have decided on one possibility and to intend to follow one path—but to do so with all consistency and determination!"

This was followed by a heartfelt expression of gratitude to the Committee of Jewish Delegations in Paris, which was in the process of transforming itself into the "long-sought-after 'Waad Haarazoth,' the 'overall representation of national Jewry throughout the world'" - this General Representation, in which the Jews of Germany and Austria would also have a seat and a vote, would continue the work done thus far in the promotion of Jewish-national interests, "a work," as Klee said, "whose results bring us into the closest contact with the League of Nations, and indeed (!) represent the realization of a part of the League of Nations' ideals."
The chairman continued:

"At that time (during the war), we were faced with the task of reinterpreting the psychological effects that the war experience had had on very many German Jews in our (!) sense; undoubtedly (!) the experiences

of German Jews in the field had the effect of strengthening Jewish sentiment in very many, especially among a number of intellectually distinguished personalities."

All Germans should take these words to heart, for they indicate that the Zionist organization in the German Reich regarded it as its task to paralyze any influence of the powerfully striking German idea! Klee further regrets that the Congress of All German Jews did not take place to discuss the "explicit or tacit (!) alignment with the tendencies of overall Jewish policy" - not against them and in favor of Germany!
To protect the Eastern Jews in the German Reich, "ongoing political efforts" were necessary, "leading to systematic actions in the press, among political parties, authorities, and social institutions"; when the speaker turns to Alsace-Lorraine and West Prussia, he wishes all the best to the "fellow believers now belonging to their regional associations", and knows himself to be "inseparably united with them in the work toward the realization of the Zionist goal, for which there are no geographical or political boundaries!" - Klee's speech spanned seven columns, and Germany was not mentioned in it once.

Then Richard Lichtheim, who later became the representative in London, spoke - after addressing Arab policy—in which he clearly assigned Arabia, Syria, and Egypt to the Arabs, who "in any case should not attach decisive importance to the possession of Palestine"—he also touched upon, among other things, the question of citizenship, and naturally found civil rights to be compatible with Zionism; he did not underestimate the Jews' connection to their surroundings, but "nevertheless, we claim the fullest (!) freedom of our national Jewish thought and action (!)."

"The goal of Jewish Diaspora policy is, of course (!), directed toward the preservation of Judaism, the strengthening and defense of the positions that the Jewish people hold."

"Should a profound conflict of interests ever truly arise between the Jewish people and another people, we in the Diaspora know which side we belong to."

Do you know it now too, Michel?! If not yet, then read carefully the following sentences by Mr. Lichtheim:

"We are therefore of the opinion that our national Jewish consciousness, the primacy of our national will, very well enables a harmonious relationship between Jewish citizens and their surroundings, provided that a just and reasonable consideration of the distinctiveness and uniqueness (!) of our position is sought - states that seek to suppress our national will are, in our view, just as barbaric as the medieval states... states in which such a backward spirit prevails are not worthy of existence."

Thus speaks the representative of a party that never tires (as we shall see later) of inciting German nationalist sentiment, denigrating German men, and extolling the destroyers and subversives of German culture, German law, and the German state (Oskar Cohn, Kurt Eisner, Mühsam, Toller, Landauer, etc.). No one has oppressed the Jews; they held positions in every profession and exercised economic terror throughout Germany; any defense of German interests is "malicious antisemitism" (Lichtheim), inhumane conduct, backwardness, etc.

The poor Jews, gathered at their Sixteenth Delegates' Conference in Germany, still could not "organize politically" enough; the next speaker, Berger, demands:

"We must place our entire being, with all our strength, in the service of the task of making Diaspora Judaism strong and stronger."

"We must establish the representation of the entire people, the great pan-Jewish congress and its subordinate bodies, the Jewish congresses of the individual countries."

It would take us too far afield to discuss the details of the negotiations - Soskin very transparently calls for the expropriation of all the land in Palestine for the benefit of the state, i.e., the Jews; Wunderlich notes with joyful satisfaction that "the Catholic protectorate over Palestine has been expressly abolished by the peace treaty", and that Catholicism no longer has the opportunity to oppose Zionism from a central authority; Slocisti believes that Zionism must know how to assert itself, even if revolutionary moments arise, when "such as the facts created in Russia (!) become a world-shaping principle" - the Zionist thus regards the Jewish criminal madness in Moscow as a fact and as a shaping principle; for us it is decay, but for the Jew, the place of fertility!
Klatzkin rails against the "political filth of Europe" (who feels most at home in it and tries to expand it?) and drops a few telling, mocking remarks that deserve not to go unnoticed:

"As long as Germany had a chance of victory, it was claimed, for example, that the Yiddish language was of German origin, and that Judaism in the East therefore constituted an asset in the Germanization of Poland."

Nahum Goldmann refers to the new political methods of Soviet Russia and warns against clinging to outdated Western European ones, etc. The tone and sentiment of the delegates' conference were clear and unambiguous: pro-Jewish and anti-German. (All quotations from the "Jüd. R." 1920, Nos. 40–46)

A year later, the Zionists of Germany gathered in Hanover for the Seventeenth Delegates' Conference - while the year 1920 had passed in the fullest triumph and saw the building of castles in the air and the forging of plans of all kinds, the very first compulsion to engage in truly practical work had already revealed the lack of both any serious foresight and the incompetence of the leaders of the colonization effort: the immigrants (whose numbers were very small) could not find housing; the promises made at the mass rallies turned out to consist largely of false reports, and, moreover, the Arabs vigorously resisted the forced Judaization of the land; the laments over the first major failure were thus directed primarily at the colonization effort and the Arab question.
The political leadership continued to be thanked, yet there was no shortage of resigned admissions here either - the otherwise so presumptuous Richard Lichtheim stated:

"We are not at the end, but at the beginning of our policy - England undoubtedly intends to implement the Balfour Declaration, but we have opponents in England itself, in France, among the Arabs, and of course also within our own Jewish camp...
We all want to live peacefully with the Arabs, but the path to that goal means either renouncing our claims or enforcing them to such an extent that we need not fear the Arabs - today, in this transitional

stage, the Arabs are still against us; therefore, self-government for the inhabitants of the country practically means the exclusion of the Jews from Palestine and worse; only when we become so strong under England's protection that the Arabs can no longer doubt our claims (!!), only then can the desired understanding come: we trust that England, which has already dealt with other difficulties, will not back down in the face of incited Arabs."

In other words: expulsion and extermination of the Arabs on the one hand, and the sacrifice of the Tommies in honor of Jehovah on the other - selah![16]
Lichtheim expects the German Zionists to "oppose all tendencies that threaten the unity and strength of the organization." The economic situation in Palestine is critical; various colonies are administered by "groups of workers that have come together too haphazardly", and even the best farms cannot survive without subsidies; there is no sign of economic cooperatives.
Following Lichtheim, Arthur Hantke emphasized the necessity of an active policy:

"We must create facts on the ground to show the Arab people that we are a real power…
There are a number of great powers in the world, but for us, there is another great power: the Jewish people. But with that, too, one can only negotiate politically."

Kurt Blumenfeld attributes the Zionist failures to the fact that the Zionists were not idealists, but had merely "played at idealists"; the workers were not really workers and were demoralized by the realization that there were authorities to whom one could make demands:

"It was truly the case that many rejoiced when the workers were good-for-nothing, but if it doesn't work with the Jewish worker, then the sole attempt at national colonization has failed."

Blumenfeld then accuses—Jewish—usurers of exploiting the newcomers' need for credit.
Robert Weltsch states the obvious fact that "one cannot create a Jewish Palestine with Arab labor."
Blumenfeld then finally laments the lack of "productive Jews" (a contradiction in terms) before then—likely with regard to the unrest in Palestine provoked by Jewish Bolsheviks—uttering a phrase that every German should take deeply to heart:

"In the non-Jewish world, the aim is to destroy a way of life that is organically intolerable, and now they are attempting to apply the same method of revolution in our world..."

- "Jüd. R." No. 39/40, 1921

I will return to this statement later.

[16] Hebrew word meaning a "holy pause", often used after pronouncements of deep significance. - The Translator

The League of Nations and Zionism

This enthusiasm for Palestine, which is (for the time being) under British protectorate, goes hand in hand with the barely suppressed enthusiasm for the "League of Nations," which, as we have seen, was set up with the establishment of a pan-Jewish world organization as one of its intermediate goals - the "Jüdische Rundschau" writes:

"An English statesman said at the London mass meeting (on the occasion of the annual conference) that the only two outcomes that could somewhat atone for the war would be the Jewish homeland and the League of Nations; in saying this, he has spoken words that must strike a deep chord in all of us: ultimately, the realization of Zionism is impossible without the establishment of the League of Nations."

- 1920, No. 49

Shortly before the band of robbers gathered in Geneva to inflict ever new humiliations on Germany with dripping, hypocritical sentimentality in the name of freedom and justice, and to spew brazen slanders into the world, the aforementioned newspaper—despite some criticism—dedicates a hymn of praise to this monstrosity.

Instead of agreeing with any halfway honest person that, if a League of Nations were ever to become a reality, it should certainly never be the personified mockery of this idea as concocted by the "Supreme Council," to the "Jüdische Rundschau" it appears to be a "double duty," "despite all reservations," "to greet the day of Geneva with sincere joy":

"The Jewish people are in a fortunate position, and we are certain: just as we today congratulate ourselves and the whole world (!!!) on what is now beginning in Geneva, so will the Jews of all countries (!)... joyfully bless the hour in which the word 'the League of Nations' has begun to take on flesh and blood."

- 1920, No. 81/82

The Jewish newspaper feels "particularly connected" to "the friends of the League of Nations idea among the German people," namely Messrs. Gerlach, Mendelssohn-Bartholdy, and the sad Professor Schücking, who—naturally in the "Frankfurter Zeitung"—wrote that such a wonderfully beautiful World Court would be established, which would bring about "such a radically pacifist solution to the relevant problems" as "had hitherto scarcely been deemed possible by the leaders of progress in international law." ("Erstes Morgenblatt," October 26th, 1920) - we see this in Germany's disarmament and in the unprecedented arms race of the "Allied and Associated" powers!

The Jewish joy over the famous Genevan "League of Nations" was, of course, not unfounded, for no sooner had the Director-General of this institution, Drummond, arrived in Geneva than he did what is to be expected given the Jews' current financial power: he went to an audience with Grand Rabbi Ginsburger - in his speech, Drummond said that he and his colleagues would "...unite in defense of the Jews"; he had the firm confidence that the League of Nations would fulfill its duty (!) toward the Jews, and he hoped that the entire Jewish people would soon enjoy all human and civil rights everywhere - from

now on, the Jews would no longer appeal in vain to the justice of men. ("Der Israelit" of Nov. 11th, 1920, No. 45; similarly reported in the "Jüd. R.")
This pledge becomes all the more understandable when one knows that (as the "Deutschlands Erneuerung" reported) there are Jews that sit as representatives of all countries in the most important sections of the famous League of Nations: President Hymans is the son of a German Jew; Dr. Hamel (representative of the Netherlands) is likewise a Hebrew of German birth; the director of the political department is the Jew Mantoux (formerly an interpreter in the "Supreme Council"); the chair of the transportation department is held by the Jew Haas; France is represented by Andre Weiss, Spain by Mr. Steegmann, and Santo Domingo by Mr. Cuhnhardt; furthermore, the Jews have secured the section for "combating" the trafficking of women - that has been their business for centuries ("Deutschi. Ern." No. 4, 1921)
In Russia, a shameless Jewish dictatorship has been raging for years, supported by the dregs of the people, adventurers, and criminals from all over the world: this state has lost millions through starvation and murder, while the finest elements of the Russian people have been slaughtered wherever they could be caught, or live as emigrants in foreign lands - yet despite this, no representative of the Russian nation is heard by the "humane" League of Nations, for whose members the Tsarist Empire made the heaviest blood sacrifices; now they are forming syndicates with Trotsky-Bronstein and Zinoviev-Apfelbaum—and speak of freedom and justice! (See my work "Pest in Rußland!" [Plague in Russia!])
When Germany protested against the violent separation of Malmedy from Europe, it found deaf ears at the "just" League of Nations; it was instead busy ensuring the destruction of German culture in the separated territories; when Germany lodged a protest against the black disgrace in the Rhineland, the humane lodge brothers in Geneva believed that the rape of German women, girls, and boys was part of today's world order - for the Jews, however, the brothers of the League wish to "unite in defense": the Jewish disgrace of our days!

One great figure from Israel after another then set out for the new Mecca of Judaism - Sokolow and Motzkin, Israel Zangwill and Lucien Wolff, and whatever their names may be, traveled to Geneva: they "demanded" intervention against the "pogroms" in Ukraine and Poland, and the safeguarding of their "rights" in all states of the world; they demanded that Finland not be admitted to the League of Nations until it had signed all minority clauses, and this has been done; furthermore, the "Committee of Jewish Delegations to the League of Nations" demanded a demonstration of sympathy on the part of the League of Nations and the submission of this appeal to its Council ("Jüd. R." 1920, No. 91/92)
This committee, consisting of ninety representatives, represents—if one is to believe Zionist assurances—twelve million Jews, and has the task of safeguarding the interests of Jews throughout the world before the League of Nations - "Das Jüdische Echo" describes the committee (called the "Waad Haarazoth") as the "highest body" of Judaism, that is, a kind of World Sanhedrin.
Delegates were sent by: the American Jewish Congress, the Canadian Jewish Congress, the Assembly of Jewish Communities of Bessarabia, the Jewish National Council of Bukovina, the Jewish Community of Crimea, from Georgia, the Israeli Community Federation, the Rabbinical Association, Zionists (Italy), and the Jewish National Council (Lithuania), etc - envoys from all corners of the world.
The Committee of Jewish Delegations has committed itself to the following principle:

"The Jewish people sees in the principles of the League of Nations the realization of the brotherhood of peoples proclaimed by Jewish prophecy (!), and it hopes that the League of Nations will increasingly

succeed in eliminating the conflicts between nations, which are the source of humanity's downfall, and in freeing the Jewish people from its terrible fate."

- "Das Jüdische Echo" No. 53, 1920

This is the statement of a nation that is currently preparing to drive the Arab people from its land and crush them with the help of foreign soldiers!

The Jewish Committee, of course, was very active in Paris and Geneva - in London, the Board of Deputies, under the chairmanship of Stuart Samuels (the brother of Herbert S.), had adopted a resolution requesting the British Foreign Office to provide assistance to the persecuted Jews; while the government pointed out that this fell under the jurisdiction of the League of Nations, since a relevant section had not yet been established there, England then assumed responsibility for protecting the Jews in Poland, who were, after all, Polish citizens! In exactly the same way, it was decided to forward all complaints regarding the persecution of Jews to the British commissioner in Budapest and to instruct him to conduct investigations, and finally, the Foreign Office was instructed to urge the League of Nations to take immediate action to monitor the minority treaties (i.e., regarding the Jews)! ("Jüd. R." No. 76, 1920)
It seems that not all members of the League of Nations are of the same character as Balfour and Cecil, since Mr. Nahum Sokolow bitterly complained to his friends in Paris about "the general reactionary wave sweeping through the world today", and which is "not favorable to the demands of humanity for a small people"; some had even accused the Jews of Bolshevism! Nevertheless, the mood is less antisemitic than simply disoriented regarding Judaism, since many gentlemen have come from Australia, South America, etc. ("Jüd. R." No. 5, 1920)
One can well imagine that it was not easy for some men from the South Seas to simply submit to the pressure tactics of the Jewish bankers and stockbrokers - but, as we have seen, it has succeeded: the League of Nations and Zionism (together with all other Jewish organizations in the world) have become twin brothers, and what Balfour once publicly declared in London has come to pass:

"We have embarked on a great undertaking—I say explicitly 'we.' The Jews and England, we are partners in this enterprise, and neither must mistrust the other - I am convinced that neither you distrust us nor we distrust you."

- "Jüd. R." No. 49, 1920; the Jewish newspaper highlights these words as a sign of its agreement

President Wilson, too, was approached for his oft-proven help; he promised to do everything he could for the Polish Jews, but that was no longer enough for the Zionist leaders - a huge outcry then arose from those "deeply" disappointed, and the "Jüdische Rundschau" emphasized that it must be declared:

"American Jews demand (!) that the President and the government be aware of their responsibility; they demand (!) American intervention in Poland."

Poland's "government" had to give in - Deputy Prime Minister Daszinsky declared:

"It is impossible to pursue a corresponding foreign policy; it is impossible to find financial and economic support abroad if, at the same time, one pursues an antisemitic policy at home - neither England, America, nor France will be inclined to provide the level of aid that is indispensable for a young state if the Jews are treated badly."

- "Jüd. R." No. 90, 1920[17]

Do these facts not speak volumes about the state of the world today?
It is therefore not surprising to hear that all Jewish delegations have decided to establish "associations for the dissemination of the idea of the League of Nations." The goal: "Preserving and securing the rights of the Jewish people." ("Jüd. R." 1921, No. 7)
Balfour once said that his dearest wish was to one day become an honorary doctor of the University of Jerusalem, and this ambition keeps the other English champion of the Zionists awake at night, Mr. Robert Cecil; the Chief Rabbinate of England received a letter from the League of Nations Union, signed by this Lord, which lists the League of Nations' achievements to date (!) and requests that the Rabbinate bring these to the attention of the Jewish congregations from the pulpit ("Jüd. R." 1921, No. 7); it is this same Cecil who dared to exclaim at a mass meeting in Albert Hall (chaired by Lord Rothschild):

"When the history of the war is eventually written by an objective historian, the following two events will be identified as its main results: the reestablishment of the Jewish homeland in Palestine, and the establishment of the League of Nations."

- "Jüd. R." No. 49, 1920

[17] Also of interest is the following telegram from New York: the local "Committee for the Rights of Religious Minorities," headed by men such as Hughes, Lansing, Taft, Marshall and Morgenthau, has sent a letter of thanks to the Polish ambassador in Washington, Lubomirsky, on the occasion of the adoption of the new Polish constitution; the committee expresses its expectation that the Polish government will implement the constitutional provisions guaranteeing religious minorities full equality and freedom of development with the utmost seriousness and apply them in practice everywhere. ("Der Israelit" No. 29)

Anti-German Agitation, Zionism, and Bolshevism

Despite the Zionists' unambiguous hostility toward Germany, their speeches at official congresses still exhibit a certain restraint in their choice of words - here are a few more examples of Zionist verbal gaffes on this topic:

In 1918, O. Eberhard wrote in the "Pro Palästina" series of pamphlets:

"The scope of the renewal effort has expanded day by day, and now the war has plowed new ground for the Jewish movement in the world, advancing it by an unimagined, unprecedented leap... the Great War has created new prospects for the nationally conscious Jewish people."

"It is characteristic of Zionism that it can achieve its goal under the most diverse political conditions."

- "Der Zionsgedanke als Weltidee" (The Idea of Zion as a World Idea)

So the old truth remains: the Christians fight, and the Jew provides the music.

And when the Entente triumphed, the official "Jüdische Rundschau" stated that the "peace," which was so humiliating for Germany, represented an achievement for the Jews; it stated that Zionism had kept the national idea alive, and had understood how:

"...through years of purposeful (!) work, to prepare for the successes that the situation (!) of the war has allowed to be reaped."

- 1920, No. 7

Elsewhere it stated:

"Are we not now experiencing the most exalted moment in Jewish history; are we not facing possibilities so grandiose, so bold, that even the most devout among us could not have imagined them?"

- 1920, No. 61

On the occasion of a review of an article in the "Berliner Tageblatt," in which it was very cautiously and politely asserted that the gentlemen currently in power in the Entente states were hardly capable of resolving the global turmoil, the "Jüdische Rundschau" comments:

"P. N. denies that Wilson, Lloyd George, and Clemenceau have the ability to build a new world. Perhaps (!) he is right: but Germany has provided ample proof that it was capable of destroying a world from the ground up."

- 1920, No. 19

"He (Paul Nathan) has managed to exploit the massacre of the unfortunate Jews of Ukraine for a smear campaign against the Entente ***(this accusation against a writer for the 'Berliner Tageblatt' is delightful - A.R.)*** *and for German nationalist politics; he has thus proven once again that he cannot claim to be regarded as a Jewish politician.*
The Jewish people must refuse (!!) to be used as a front for foreign national (!) goals; the blood of the Ukrainian Jews implies only that the future of the Jewish people must be secured, but not (!) that the Entente is pursuing a misguided policy toward Germany."

- 1920, No. 14

One really cannot ask for more, in black and white.

And with brutal consistency, the above premises lead to the national-Jewish newspaper's advocacy for all the men of doom who marched—or are still marching—at the head of the troops of chaos in Germany - no censure is directed at them, but rather, the highest praise.
Ernst Toller is celebrated in long articles for his "transformations," in which, after some back-and-forth, his German identity is reviled; meanwhile, though the name Kurt Eisner will forever be associated with the most shameful memories for every German due to his glorification of the Entente, his brotherhood with F. W. Foerster (also a favorite of the Jews), and his forgeries of diplomatic documents to cast Germany in a bad light, none of this prevents the "Jüdische Rundschau" from speaking of the "perfidious means of agitation against Kurt Eisner."
In general, Eisner's party comes off best in the assessment of the Alljuden (behind whom stand the Rothschild billionaires, the Warburgs, the English bourgeoisie, and capitalist circles); after noting that, in fact, "by far the majority of German Jews have so far been supporters of the Democrats," it goes on to say that reactionary and antisemitic tendencies are now also noticeable there - the MSPD[18] is likewise not much better.
It then continues:

"Even the Independent Social Democrats are not free from antisemitic influences, even if this is expressed only occasionally in the statements of individual members; it must, however, be acknowledged that they have repeatedly shown the greatest understanding in matters that concern us."

- 1920, No. 35

The USP[19]'s unconditional support for the "plague of Eastern Jews," which necessarily necessitates the emigration of German workers (as even the democratic Interior Minister Koch had to acknowledge), receives patronizing approval.
Erich Mühsam, who, as is well known, found the Versailles terms far too lenient as punishment for the guilt the German people had brought upon themselves, receives a one-and-a-half-column-long eulogy - "pure idealistic conviction" is said to be the character of "a man like Erich Mühsam"; "pure enthusiasm" animates him.
The "Jüdische Rundschau" has only one criticism of him:

[18] The Major Social Democratic Party of Germany. - The Translator
[19] Independent Social Democratic Party. - The Translator

"Mühsam is unable to see that there is... a Jewish people thirsting for redemption."

- 1920, No. 88

In this the Zionist paper is "mistaken," for November 9th, 1918, was the "redemption"—that is, the collapse of the German state.

A particular enemy of Germany is Mr. Oskar Cohn, and for that reason alone he is worthy of being regarded as a person of the highest esteem on the part of Israel - as is well known, he is one of those unfortunate men in whose hands the direction of the subversive work during the World War lay.
After the successful subversion, Mr. Cohn was cynical enough to admit his role - according to the official report of the 2nd Investigative Committee (page 721), the insolent Jew declared:

"Does it require a lengthy explanation and justification that I gladly (!) accepted the funds that Russian (!) party comrades made available through Comrade Joffe for the purposes of the German revolution?"

This man did not go to prison, but was instead in the Reichstag of the German people! His efforts to render the German worker rootless, homeless, and fatherlandless served the anti-German agenda and was part of the work toward Jewish world domination; it is therefore not surprising that the national-Jewish "Jüdische Rundschau" speaks of the "good name" of this "deserving man." (1920, No. 39)
Officially, Oskar Cohn did not belong to the Zionist Federation; nevertheless, he was present at the Zionist World Congress held in Karlsbad in September 1921 after an eight-year hiatus! Speaking to a correspondent from the "Wiener Montagszeitung," he emphasized that Jewish socialist circles must strive to unite with the Jewish bourgeoisie! The entire course of the congress had left an indelible, deep impression on him - anyone who, in light of these facts, fails to see through the "purposeful," "systematic" Jewish policy (as characterized by the "Jüdische Rundschau") is beyond help.

We have now, however, reached a point that cannot be ignored, even if it plays into the Jewish question in general: the collaboration between Jewish high finance and the Jewish world revolution.
The realization of this fact, which had previously been asserted and documented to no avail by far-sighted men, is gradually beginning to find its way into many minds hitherto contaminated by the Jewish world press: we know that Trotsky-Bronstein and Zinoviev-Apfelbaum, along with a few hundred fellow racial comrades, are heading to Petersburg heavily laden with money from New York Jews; that Radek-Sobelsohn, thanks to the "German" Jews and a millionaire, and with the assistance of a representative of the "Frankfurter Zeitung" (as Radek himself recently recounted scornfully in the Bolshevik "Pravda"), steamed off from Switzerland through Germany to their "homeland"; we have seen that the supposedly anti-capitalist emissaries of the world revolution were celebrated as messiahs by the newspapers of Jewish high finance[20]; we know that the same was also the case in the Entente states,

[20] As late as December 4th, 1921—that is, after the murderous regime had already been recognized as such—the "Berliner Tageblatt" still dares to speak quite "harmlessly" of Trotsky's "broad and strong will", and to call Radek —to whom the Germans owe the chaos of the Christmas days of 1917 in Berlin—an "Odyssean spirit that wrestles with all the political currents of the world"! The "Frankfurter Zeitung," for its part, publishes enthusiastic reports from Soviet Russia almost daily.

namely in America, since every day we see Jewish "labor leaders" in raptures before the great figures of banking finance (such as Rathenau and the "labor press"), etc.
The two characteristic traits of Judaism in contrast to all other peoples—the drive to subvert and the lust for exploitation—are embodied in the revolutionary Jew and the banking Jew; they are merely following their millennia-old instinct when they come together to work in concert.
As for Zionism in particular, we have already seen that Bolshevik-Jewish Moscow spoke of it as a fait accompli, and that Nahum Sokolov emphasized at the 1913 annual conference that they had secured the support of the "great workers' organization" - here are a few more highlights on this subject:

Davis Trietsch, this revered leader of national Judaism, admires the Jewish-Bolshevik revolution and finds in it:

"...an irrepressible spiritual force that would manifest itself even more powerfully if the ingrained prejudice of the masses did not prevent the Jews from engaging in free political activity."

- "Palästina und die Juden" (Palestine and the Jews), p. 37

So, the 90 percent of commissars of Jewish descent who, under false names, are armed with mysterious funds and fully versed in the bloodiest art of incitement and demagoguery, who forced their way into the workers' councils of Russia, threw everything into chaos, and incited class against class day after day—this 90 percent is still not enough for Mr. Trietsch - he adds scornfully:

"Even the Jews whom we see at the head of the new government (in Russia) have certainly not been aided in this by their Jewishness, but rather hindered by it; it is not without serious reservations that many of them will have heeded the call that went out to them."

- Ibid

Well, anyone familiar with the circumstances knows that no one called upon Messrs. Bronstein (Trotsky), Apfelbaum (Zinoviev), and their comrades.
And because the Jewish people know that Bolshevism—kindled by Jewish money among a people living in dire circumstances, and thus bound to the Jews—is nothing other than a means of depriving foreign peoples of their best spiritual leaders, the entire Jewish press protects the Bolsheviks from "German chauvinism" - this is how the Zionist Party thinks, this is how David Trietsch thinks, and this is also how the official "Jüdische Rundschau" thinks.
That is why even a Cohen-Reuss can be a staunch international majority socialist in Germany and yet write a book for national-Jewish Zionism; in the Reichstag he rails against German nationalism, yet at home he writes:

"The International Jew" provides detailed coverage of this; I also refer to my writings "Die Spur des Juden im Wandel der Zeiten" (The Jewish Presence Through the Ages), "Totengräber Russlands" (Russia's Gravediggers), Deutscher Volksverlag, Munich, and "Das Verbrechen der Freimaurerei" (The Crimes of Freemasonry), Lehmanns Verlag, Munich.

"In the long run, it cannot satisfy the national self-awareness of the Jews to be a minority everywhere and to be confronted with the question of assimilation at every turn."

Comrade Cohen further emphasizes the "necessity of a renewal of Judaism based on a national foundation" and raves about the "people of a very special kind with a distinctly national Jewish sensibility." ("Die politische Bedeutung des Zionismus" [The Political Significance of Zionism], Berlin 1918, pp. 6, 7, 8)

At a session of the Sixteenth Congress of Delegates of the Zionists of Germany, a speaker had imprudently admitted that almost all Eastern European Jews were of Bolshevik persuasion - well, every German should know that today; that is why closing the borders against this danger has become a national necessity, and that is also why Oskar Cohn's party opposes it—the closure, of course—and why all the Jews of Germany are reaching out to their "fellow believers" from the East.
The fact that the entire Bolshevik movement is under Jewish leadership is quite candidly admitted by the—naturally well-informed—"Jüdische Rundschau"; it reproaches a reporter on Russian conditions who attacked Bolshevism for not considering it necessary "to show what horror the defeat of Bolshevism would mean for the Jewish population of Russia." (1920, No. 14)
In the Jewish Social Revolutionary "Golos Rossiji," published in Russian in Berlin, the Jew Shalom Ash writes, among other things:

"The fire of antisemitism is burning like never before, and at the slightest wavering of Bolshevik strength, the entire Jewish people will be sacrificed on the Russian altar...
All (!) Jews in Russia are of the opinion that it would be the greatest misfortune if power were to pass into other hands; this is the view of Jewish merchants, the Cadets (Democrats), etc."

- June 7th, 1922

Russian culture, the Russian people and their fate are thus to be determined based on whether it is good for the Jews to live under one set of circumstances or another - as Lichtheim so clearly stated earlier: a state that does not think this way would have no right to exist…
Voltaire said of the Jews that they were "crawling in misfortune and insolent in prosperity"; that remains true to the letter even today, for Judaism has remained true to itself throughout more than 2,500 years.

It is also amusing to follow the Orthodox press, which moves heaven and earth to portray Bolshevism as a phenomenon in which Judaism is completely uninvolved - at the time when the notorious Joffe was touring as a "peace negotiator" between Poland and "Russia," "Der Israelit" published a report in which it was, of course, emphasized that "both Joffe and his Jewish associates are completely estranged from Jewish life"; the "lower-ranking Jewish officials of the delegation" are even said to have had a "very ugly, assimilated and enslaved physiognomy."
It goes on to say:

"Did Joffe show even a spark of Jewishness during the entire course of the negotiations? It would be naive to expect that; only those who are very poorly informed about the nature of Russian communism

and have no idea about the internal workings of the Soviet bureaucracy can harbor any illusions in this regard."

So wrote "Der Israelit" on December 23rd, 1920 (No. 51)—then the "peace" between Poland and "Russia" was concluded, and lo and behold: just as the "great democracies of the West" everywhere look after the pious Jewish people, so too has the non-Jewish Joffe—who, allegedly, "did not think to" work for the Israelites—force the Poles to recognize the Jewish clause - and it is "Der Israelit" itself that brings us this news! (1921, No. 13) "This is the point," he says, "where the Jewish reader pauses, where his Jewish interest in the matter begins to stir..."
The people who are "very poorly informed about the nature of Russian communism" have thus once again been proven right: the "Chosen Ones" have understood one another even without words…

In early 1920, Chaim Weizmann visited Jerusalem, and in a speech delivered there on the "beauty of the Jewish Renaissance," he made a statement that testifies to a presumption of the highest order, but at the same time also to the fact of Jewish dominance in England as well - he said, verbatim:

"We achieved the Declaration (Balfour's) not through miracles, but through persistent propaganda, through ceaseless proof of the vitality ***(i.e., stock market power! A.R.)*** *of our people; we told the influential figures: 'We will be in Palestine, whether you want it or not; you can hasten or delay our arrival, but it is better for you to help us, for otherwise our constructive power will turn into a destructive one that will set the whole world (!) in turmoil.'"*

- "Jüd. R." 1920, No. 4

The confidant of Rothschild, Warburg, Schiffs, etc., was thus able to threaten the British government with a world revolution, just as it had already shown its first bloody consequences in Russia!
This required a close connection between Zionism and the Labour Party, and this was established by Poale Zion, the Jewish-socialist group within the World Zionist Organization - Poale Zion had sent a comprehensive memorandum to the British Labour Party, stating that only the generosity of the workers could stand up against the persecution of the poor Jews:

"Throughout the entire world, we have only (!) the organized working class to whom we can present our hardships and our protests against the cruel injustices that have been inflicted upon us."

The entire memorandum continues in this sycophantic style.
On April 20th, 1920, the Labour Party consequently decided to support the Zionist demands. ("Jüd. R." 1920, No. 26); at the party's international congress in Scarborough, Poale Zion was represented by three delegates, who introduced an urgent motion regarding immigration to Palestine. ("Jüd. R." 1920, No. 43)
At the 1921 annual conference of the Labour Party, the Jewish "socialist" Schertok declared with brazen audacity:

"One of the obligations (!) of the Labour Party is to ensure that Palestine does not become merely the new center of colonial exploitation, but rather a new center of national and social revival for millions of stateless Jews.

The Jewish colonization movement in Palestine has nothing to do with colonial policy; we are not seeking a new colony in Palestine for our motherland, but a motherland for our scattered colonies; we do not wish to find there either raw materials for our industry or a market for our manufacturers, but new sources of employment and a new economic life for the Jewish people."

Then Mr. Schertok asserted that Zionism was in no way opposed to the Arab workers and peasants! ("Jüd. R." 1921, No. 55); all this took place at the very time when major monopolies were being awarded to Jewish big business (by the Zionist Federation) and when the only topic of discussion was how to make all Arabs submissive!
A little later, when even the ruthless murderous government in Moscow began to falter due to the famine it had brought upon itself through its own incompetence, and the Jewish world press (which until then had known nothing of the Russian people's hunger) raised a great clamour about the necessity of helping "poor Russia," Poale Zion was not to be outdone; he issued a manifesto calling on the workers of all countries of the world to rush to the aid of Soviet Russia, the "mother of freedom and the bastion of proletarian emancipation" - the appeal concludes with the following words:

"The workers will never forget what they owe to Russia, and the Jewish workers will never forget that the freedom and lives of millions of Jewish workers are closely linked to the fate of Russia."

This is reported by the Stuttgart "Kommunist" (1921, No. 189) from Moscow (!).[21]

Two weeks later, Poale Zion sat alongside the capitalist Zionists at the Zionist World Congress in Karlsbad (where Lord Rothschild was to preside but had been prevented from doing so) - engineer Kaplansky, the representative of Poale Zion, was elected vice president of this congress!

During the days of the congress, Karlsbad had become a Jewish city: the blue-and-white Zionist flag flew everywhere; at the train station, new arrivals were greeted by Jewish groups; even Hebrew stamps had been introduced for the post office!
While the organization's presidents (Weizmann, Sokolow, etc.) collaborated with high finance, Mr. Kaplansky (Poale Zion) emphasized the support of the English proletariat:

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[21] Arthur Holitscher, who has returned from Soviet Russia, also makes extremely revealing confessions about the nature of Zionism in the November 1921 issue of the "Neue Rundschau" - under the title "Karlsbad vor Palästina" (Karlsbad Before Palestine), he says, among other things:

"Those fortunate enough to have had the fundamental experience of taking in Soviet Russia with their hearts and minds could not help but become acutely aware in Karlsbad of the striking parallel between Moscow and Zion - our nascent culture, utopian in its deepest essence, was prepared by German visionary philosophers and is now being consolidated by German practitioners and organizers; at the forefront of these movements, however, we see the brilliant, liberated Eastern Jews surging forward impetuously: the leader of today's world Zionism is the Russian Professor Weizmann; the top men in the executive branch are the Russians ***("Russians" - A.R.)*** *Sokolov and Ussishkin, and, together with the organizers and builders of Palestine, Ruppin and Lichtheim, the Germans ("Germans" - A.R.), they form a unity recognized by the International of World Jewry, for apart from the International of Rome and the International of Moscow, there is today only this third International of Zion, which unfolds worldly power from the roots of religion."*

"Our good fortune (!) and proof of our viability lies in the fact that we can rely on the proletarian forces of England... our political work must consist of securing the active support of the English public; we must prove to the English public that a real force stands behind us."

In other words, a threat of a proletarian revolution!
After Jabotinsky had delivered an aggressive speech, called for a "grand ministry" (!), and following other long speeches and negotiations, the president of the World Zionist Organization, Prof. Weizmann, took the floor - all Europeans would do well to take note of this man's speech.
In summary, it went as follows:

"There were two foundations that were primarily decisive for the shaping of our policy: the first lay, so to speak, outside of us; that was a coincidence of Jewish interests with the interests of the power that stands today (!) as the Mandatory Power; that was Great Britain...
If you, gentlemen, imagine that this coincidence of interests is a strategic one, you are building on a false foundation; if you believe that we have lent ourselves to acting as agents of English imperialist policy in Palestine and the Middle East, that too is a false foundation. And I will be even more forthright: if it had been of use, if it had been of use to Jewish Palestine for us to serve English imperialist policy, I would have done so - but that is not the case, and if you ask all English imperialists today whether Palestine is necessary for their imperialist purposes, you will receive a resounding no.
Palestine is useless to England from a strategic and military standpoint, and those who have imagined that we—that is, Jewish Palestine—are absolutely necessary for the lifeline of England, the Suez Canal, have been mistaken. Perhaps the English strategists do not understand their own interests—that is possible. But that is their opinion; if you ask the representatives of the British Navy and the British Army today, out of a hundred answers, ninety-five will be against retaining Palestine; do not imagine yourselves to be the protectors of the Suez Canal, for that has been taken care of elsewhere."

"But there is another coincidence of interests, precisely the one to which Kaplansky (!) drew attention, though he thought we had overlooked this coincidence: that is what the English call 'goodwill,' the 'goodwill' of the Jewish people.
England, with its global perspective, has perhaps—for reasons I wish to hint at—understood more and sooner (!) than any other nation that the Jewish question looms over the world like a shadow, and can become an immense force for construction and an immense (!) force for destruction (!).
England has understood us (!)—and therein perhaps lies a small merit of ours, that we have contributed to its understanding of us—that this harnessing of Jewish goodwill and the channeling of Jewish constructive forces through Palestine would be of immense benefit; that is why it was not the English imperialists, but the English intellectuals who initially (!) became the foundation of our policy.
Balfour had recognized the Balfour Declaration long before the war; the war merely accelerated it."

"The second foundation was the Jewish people's will to go to Palestine - my task was to remove obstacles, to create a path—sometimes a broad path, sometimes a narrow one, sometimes a straight path, and sometimes it did not run straight...
I can say here before this Congress, and I can also prove it, that there has never been a Jew who spoke more proudly to the powers that be than we did; we knew very well that we did not rely on bayonets, and I knew the value of the power of which you, friend (!) Kaplansky, speak.

When the day comes that the letters and conversations, the memoranda and negotiations, can be published, you will be convinced that I... can look you in the eye with my head held high and say: we have represented the Jewish people with honor.“

- ”Jüd. R." 1921, No. 72

But that is not all! In March 1922, Weizmann and Mond delivered speeches in Oxford that can only be described as a challenge to the English people - the first said, among other things, verbatim:

“The average newspaper reader, whether he reads a halfpenny or a three-penny paper, believes that a Jewish state exists in Palestine, and by ‘state’, he means something akin to what is commonly understood by ‘Prussia’—an organization that ruthlessly suppresses everything that does not belong to the ruling class...”

*“Instead of explaining what is really going on in Palestine, we must defend ourselves against a series of crude accusations - their refrain is ‘Jew,’ and it is always a cheap trick to insult a Jew; today it is Bolshevism, tomorrow capitalism, and whatever we **(so it is us after all! - A.R)** undertake, it is bad...”*

*“If I may return for a moment to the question of Bolshevism, I would like to emphasize one more thing, since it is a question everyone is talking about - the Zionist movement, its entire conception, the whole system, the whole ideal, is the exact opposite of Bolshevism. Why? We are nationalists; the Zionist movement spans both sides from the far left **(so it is! - A.R)** to the far right; the people who make such enormous sacrifices and flee their country are turning away from Bolshevism.*
If there are Jewish Bolsheviks, they are not so much Jews as they are Russians; Trotsky does what he does not as a Jew, but as a Russian - this is so clear, so easy to understand for anyone who knows the Jewish question and who knows the wishes of the people, that all these accusations must collapse at the very first real examination..."

(This deliberate misdirection is likely resolved by this text - I refer to my book “Die Pest in Rußland” [The Plague in Russia]).

“They (the Zionists) knew what they were doing, and they went into the matter with their eyes wide open - I have always believed and still believe that there exists a community of interests in this policy between the British government and the British people—a government representing the British people on the one hand, and the Jews of the whole (!) world on the other...”

“A broken promise might perhaps be more costly than maintaining an army in Palestine - the larger an empire is, the less it can afford to break its word, and I do not for a moment think that the British government or the British Empire could commit such an act...”

“It (Zionism) has always been there; it is the destiny of the Jews, and no power on earth can or will divert us from our destiny - after all, history repeats itself.
In Nehemiah’s time, people came and said there was a foreign people who were not well-disposed toward the government; the term ‘Bolshevik’ was not yet known back then. We survived that, and we will

probably survive this as well - I do not believe that true world peace is possible without an honest attempt to resolve the Jewish question..."

Here, too, two open threats against Great Britain! And A. Mond, the English minister, said:

"I would like to note at the outset that I am speaking not in my capacity as a member of His Majesty's government, but as a Jew; I would consider myself a coward, utterly unworthy of the citizenship I hold, if I chose this path.
The Jewish race must be of concern to those who have the honor of belonging to it..."

"This (Balfour) Declaration was, it seems to me, a great act of statesmanlike wisdom and characteristic of the great man who issued it, one of the greatest among living British statesmen; it had the intended and immediate success of uniting, in the midst of the World War, a vast amount of Jewish sympathy in the states of all (!!!) parts of the world on the side of the Allies, and although I know that many may think this sympathy was of little significance for such a powerful empire, and that the effect of the sympathy thus gained, viewed superficially (!), was not very significant, I would nevertheless like to remind them that the next largest foreign population group in the United States after the Irish is the Jewish population, and that the sympathy and support of a large segment with significant influence on public opinion was not without value at the time when the Americans set out to join the Allies in the war..."

(In other words: the Jews drove America into the war against Germany.)

"The Mandate was granted on the basis of the clear (!) promise that a Jewish national home was to be established there, and one cannot establish a home if the Jews are not allowed to go there: the land must be handed over to the people ***(i.e., taken from the Arabs and handed over to the Jews - A.R)****, and a contrary measure could not be justified or upheld (!) before a body such as the League of Nations..."*

"There were other states that would have been proud (!) to assume the mandate and implement it in accordance with the provisions of the Balfour Declaration, yet they firmly believed in the word of the British government and the word of the British people, and wished for Great Britain to assume the mandate..."

"How can anyone have the audacity—I can use no other word—to appear before an assembly and claim that the land which played its part in the greatest history of all time does not belong to the Jews, and to deny the Jewish people the right to their own land? Who prays at the Wailing Wall; when you stand atop Mount Carmel, whom do you think of, if not Elijah? The entire land is steeped in the history of Judaism and the history of Christianity - these are the two great powers in whose name every stone speaks to you. Think of Baghdad and Damascus, of the great mosque in Cordoba, of the great empire that ruled there and which I would gladly see restored (!), ***(once again: a minister of a European state wishes for a Semitic world empire, in the very heart of the country that has entrusted its administration to him! - A.R.)****, but you cannot think of Jerusalem, Gaza, and Jaffa and forget the Jews..."*

"The greatest enemy of Zionism in Russia was Bolshevism; it absolutely banned Zionism, and to say that these people are anti-British, anti-German, and revolutionaries is one of the greatest slanders one can utter..."

- "Jüd. R." 1922, No. 20

The tone and content of these speeches leave nothing to be desired in terms of clarity.

In 1921, Weizmann confirmed what he had said in Jerusalem in early 1920: the Jewish community threatened England with the revolutionization of the English working class; it possessed the press, money, and other means of power to do so; it could point to foreign assistance (America), and the government of the British Empire—gave in: it "understood" the Jewish "goodwill."
Weizmann must have felt very confident, for this speech at a world congress comes dangerously close to mocking Great Britain - in any case, we have here, from an authoritative Jewish source, clear proof of the alleged, proven, yet unanimously denied by Jews of all stripes in the event of an attack, accusation that the Jewish world stock market and the world revolution are two manifestations of the same Jewish economic policy activity, and (admitting for the sake of argument) are purposefully and uniformly directed.
Herein lies one of the driving forces behind the world war, which Herzl "knew" about and which Nordau certainly prophesied; only when one keeps this in mind can one understand the appeal of the Karlsruhe Congress "An das jüdische Volk in der Verbannung" (To the Jewish People in Exile), which states:

"When the World War came, our ranks stood ready (!) and equipped (!) for the work of revival - we were ready, in the great (!) era of destruction and reconstruction, to fulfill the hopes of the people, and from the depths of pain and torment arose the burning longing for freedom and redemption, the longing to attain freedom and redemption together with the other oppressed (!) peoples."

- "Jüd. R." 1921, No. 75

Compare these words with the Poale Zion manifesto on Soviet Russia, and perhaps one will understand what Jewish "freedom" means for other peoples...

The Keren Hayesod

The Jewish declarations in their press and the Zionist speeches at their congresses would, in and of themselves, be more than enough to spur a government that wishes to call itself German to take the most severe measures against an association that openly advocates for the interests of states which wish to see Germany rendered powerless forever, and are doing everything in their power to besmirch the German name throughout the world - but on top of all this comes a fact that is the last straw.
What would one say of an organization of German citizens numbering many tens of thousands that not only openly declared German interests to be non-existent for them, but also waged a feverish propaganda campaign throughout the country to rally millions upon millions for the benefit of an English colony? It is reasonable to assume that, if these were Germans, these men—at least their leaders—would be declared high traitors and firmly locked up behind bars, even in the Germany of November 1918.
Now there is such an association that does this: Zionism. But since its members are not merely lowly German citizens, but also Jews, the "German" press, the "German" public, remains as silent as the grave about it, and studiously overlooks the outrageous fact that money swindled from the German people is, without hesitation, concentrated in the millions and flowing across the border to "revitalize" the new Anglo-Jewish colony of Palestine—that is, to strengthen the colonial world power of Great Britain - this is the aim of the so-called Keren Hayestod, the Palestine Endowment Fund.

At the aforementioned Zionist Congress in London, where Weizmann had declared that the political obstacles had fallen and the path to Palestine was clear, it was also decided to create a special land fund for all economic necessities in the new Jewish state under England's protectorate.
It was announced that a sum of twenty-five million pounds sterling was being targeted - propaganda efforts now began.
At the head of the organization for Central Europe stands the German Zionists Hantke, Berger, and Blumenfeld: Hantke, the man with the "German mentality", Berger, the author of vitriolic articles in the "Jüdische Rundschau", and Blumenfeld, a gentleman who, in 1915, in a pamphlet (titled "Zionism"), ostensibly and honestly advocated for a German orientation; all these people now stand unconcerned and uninhibited in the service of the Anglo-Jewish cause.

The head of the entire campaign for the Keren Hayessod is Sir Alfred Mond (nickel king, owner of multiple newspapers, and a man of notorious ill repute), a Zionist who is also the British Minister of Public Works.
What, then, is the mindset of this recently much-cited sage of Zion? The Zionist newspapers in Germany ecstatically describe his speech in the "fascinating" land—Palestine—along with his financial measures, and note his "victories" in attacks against him in the English Parliament.
That this new meteor in the sky of Jehovah is a pronounced enemy of Germany was to be expected; now, however, Lloyd George has publicly confirmed this - from the National English side, accusations of "pro-German sympathies" had been leveled against this one of the British Prime Minister's many Jewish friends; as Lloyd George replied to these curious people in the House of Commons:

"Sir Alfred Mond is being sharply criticized because he, too, is one of our collaborators... The critics will likely be surprised when I tell them that Sir Alfred Mond, of all the cabinet members, has demanded the highest reparations, and is assured that Germany is capable of meeting them - in any case, Sir Alfred

Mond understands business and trade matters far better than his critics and those who delude themselves into thinking they have knowledge of matters to which they have not devoted even a fifth of the time that Sir Alfred Mond has."

- "Der Israelit," 1921, No. 21

In England, mass meetings were held under Mond's chairmanship; at a conference held on December 8th, 1920, Mond said, among other things:

"There are many people among us who still hesitate to join the Zionist movement; they cannot comprehend that today the whole world is watching the Jews to see whether they will make use of the great opportunities for the establishment of Jewish Palestine that the British government offers through the assumption of the Mandate."

- "Jüd. R." 1920, No. 89

The Economic Council of Keren Hayessod consists of the following people: Minister Alfred Mond, Sir Robert Waley-Cohen, Walter Rothschild, James Rothschild, Stuart Samuel (Chairman of the Board of Deputies), Major Fred Stern, Colonel Fred Samuel, and Walter Samuel (son of the Jewish High Commissioner of Palestine).
The Karlsbad Congress elected Messrs. Feiwel, Dr. Halpern, Dr. Barth, Naiditsch, and Engineer Kaplansky, the "proletarian," as directors of the Keren Hayestod ("Jüd. R." 1921, No. 80); this financial mastermind is the head of an organization that, as we have seen, speaks in the most intimate brotherly tone with all Jewish semi- and full-fledged Bolsheviks.[22]
Furthermore, Mond proudly declared:

"No ideal is unattainable for our people if we are firmly resolved to achieve it...
The barriers have fallen, and a just and fair government has been established, which has been entrusted to one of our compatriots, Sir Herbert Samuel."

- "Jüd. R." 1920, No. 90

- there can therefore be no doubt about Keren Hayessod's previous English orientation.

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[22] As a brief historical note, I would add that this connection between the Jewish world stock exchange and Jewish revolutionary subversive activities is by no means a recent phenomenon - the financing of the Paris Commune in 1871 came from the Rothschilds and the banker Deutsch, and Deutsch, Aron Scharf, and Etienne supported the Social Democratic newspaper "Der Volkswille"; the Czech workers' newspaper "Vred" published a list in April 1920 of three hundred financiers from the banking and merchant classes who supported the Social Democratic Party - of these, 90 percent were Jews.
Germany's Social Democracy, crowned by the Jew Singer, voted against stock market taxation and usury laws; during the banking inquiry of 1908–09, Singer was the representative of the Social Democrats and, together with the Jewish Democrat Gabriel Riesser, pursued a pro-Jewish agenda - and so it continued, from Leopold Sonnemann, who knew how to manipulate Bebel, to the Jewish scoundrels in Soviet Russia, who sold off land and people to financial conglomerates and founded banks in London with stolen gold, only to ultimately use the plundered gold to create a "state bank" (Director Aaron Scheinmann)... Further details can be found in my book "Plague in Russia."

As mentioned, feverish work is underway in Germany to this end: Keren Hayestod brochures are being distributed, and the speeches of Mond and Weizmann are recommended as propaganda leaflets in the Zionist newspaper; Julius Berger travels to Chemnitz, Elberfeld, Hanover, Hamburg, and Czechoslovakia; Hantke establishes new centers everywhere; Blumenfeld sweeps from Düsseldorf to Duisburg, Essen, Dortmund, Münster, Nuremberg, and Danzig, then down to Serbia and Romania - there are no boundaries for the Keren Hayestod.
The Zionists in the occupied territories have likewise decided to mobilize all their forces - their group association announced on October 17th, 1920, among other things:

"The group association requests that the leadership, in accordance with the London (!) resolutions, determine as soon as possible the legal form in which the Keren Hayestod is to be established..."

- "Jüd. R." 1920, No. 77

Just how much money the Jews have is evident, among other things, from the fact that, at one meeting, eighteen subscriptions amounted to 600,000 marks, in Danzig fourteen subscriptions amounted to 360,000 marks, and so on - there, after a few visits, Blumenfeld raised one million, and a few more were expected to yield another two million; and yet people say that war and revolution were a misfortune, and that Germany has been impoverished!

Blumenfeld's fundraising week in Danzig, however, deserves special mention: this gentleman, who until recently had been pro-German, was invited to a banquet held in his honor, at which British and American representatives were also present. Blumenfeld then spoke, of course; the British consul emphasized in his reply that he had never heard a speaker with whom he agreed on every point, and he wished Zionism success; the American consul expressed the hope that Blumenfeld might also visit the United States, and finally, a rabbi spoke about the necessity of jointly building Palestine. ("Jüd. R." 1921, No. 4)
Twenty-five million pounds sterling is to be raised, though I do not know how much the Zionists in Germany must collect (initially, the figure was one million, then several times that amount) - in any case, the remark by a member of the British House of Commons has gone unchallenged, according to which they have already paid 7½ million pounds ("Jüd. R." 1920, No. 90) - this would mean that the Jews of Germany have managed to move enormous sums of money across the border, and that they are confident of recovering the necessary payments from their fellow tribesmen in the country for this advance they have paid; additionally, 7½ million pounds sterling, according to the currency at the time this news reached us, amounted to over 1,500 million German marks—1½ billion marks! Even if this report, published by the Zionist newspaper and not denied, had overstated the sum, the fact itself that German citizens were allowed to transfer millions upon millions abroad for the benefit of anti-German political ventures is what makes it so monstrous.
Yes, it had come to the point where the "Jüdische Rundschau" could report:

"Amounts of more than two hundred marks for Zionist institutions, such as the Landesorganisation, Nationalfonds, and the Keren Hayestod, can be deducted from taxable income up to ten percent, since these institutions are constituted as associations and pursue charitable (!) purposes."

- 1922, No. 15

There are no tax authorities to enforce this, no limits at all, since, for the British-Jewish Keren Hayestod, the concept of capital flight apparently does not exist… The Jewish-British bond is making its way, and the legalized exploitation of the German people continues unhindered!

On January 9th, 1921, the national executive committee of the "Zionist Association for Germany" convened for a meeting - after Weizmann and Sokolow had expressed their customary "unshakable confidence," the following resolution was adopted:

"The National Executive Committee of the Z.V.f.D. is of the opinion that the colonization of Palestine must be carried out through the national action of the Jewish people and guided exclusively from the standpoint of the national interests of the Jewish people...
The conference regards the Keren Hayestod as the means for financing this (agricultural) as well as all other branches of the national reconstruction effort, for which a large-scale, popularly based propaganda campaign must be launched immediately in all countries."

- "Jüd. R." 1921, No. 3

Subversive Zionism

It is not only toward the German Reich that international Jewry holds a distinctive position, but toward all states: before and during the war, its vanguard, Zionism, sided with the British Empire and extolled it in every possible way; however, there can be no doubt that when the time comes for the English world order to begin crumbling, the Jews will turn to a new patron and place their billions, their press, their news fabrication centers and their telegraph agencies (Wolf and Havas are all in Jewish hands) at his disposal - it seems to me beyond doubt that this movement has already begun, and indeed, the United States is already the newly appointed Cherub of Israel.
No country has become as rich in the course of the war, the "finest business venture" (Isaac Marcossohn), as America, the creditor of all European states - in his closing speech at the Karlsbad Congress, Prof. Weizmann stated that "the three and a half million Jews" of North America (of whom, incidentally, over two million live in New York alone) formed "a community of which a fraction (!) could build the whole of Palestine." ("Jüd. R." 1921, No. 72); meanwhile, Achad-Haam, the "big brother" (Nordau) and one of the most prominent Zionists, declared it the "greatest crime" "if the Jewish people, with their wealth and financial influence, were unable to procure the means necessary for the redemption (!) of their land (!)". ("Jüd. R." 1921, No. 83)
In fact, it was also the American Jews who primarily financed the political work, and their leader, the former honorary president of the World Zionist Organization (the "silent leader," as one speaker once called him), Justice Brandeis, was certainly one of the most influential figures in the United States (as seen by Wilson entrusting him with the management of all Eastern affairs at Versailles).

As is already evident from the cited correspondence regarding the wording of the Balfour Declaration, differences of opinion had existed between Weizmann and Brandeis even earlier - while Weizmann has deemed the time ripe to adopt presumptuous stances, to recklessly recognize Jewish nationalism throughout the world as the sole factor in order to mobilize all Hebrew energies through this fanaticism, Brandeis, being the more prudent of the two, takes the position that Zionism should, for the time being, still be cloaked in the guise of "economic penetration" of Palestine, "civic loyalty," and so on; due to this (here likely unplanned) difference of opinion regarding the appropriateness of a certain political tactic (in principle, the two Jews are of course in agreement), and likely also driven by personal ambition, a rift had developed between a segment of American Jews and the Zionist organization, led by Weizmann and Sokolow - since then, they have been working in parallel, one "economically" and "loyally," the other politically and in the interest of Jewish nationalism.
It goes without saying that Weizmann is courting American Jewry in particular; his visit there was a pure triumphal procession for the political Keren Hayestod (Jewish organizations in New York alone pledged their support to him), and when Nahum Sokolow attended the Washington conference, Brandeis paid him a visit.

It may be a coincidence that the Russian Zionists, in their address of thanks to the British ambassador, spoke of "this moment" in which the interests of Great Britain and the Jewish people are identical; it may also be a coincidence that Herzl described England as a "starting point," but in any case, the remarks are correct, insofar as Jewish world politics consciously identified itself only temporarily with the aspirations of a powerful empire - Jabotinsky said at the Karlsbad Congress:

"When, at the time of the war (!), it seemed to me that our path must be with England, and I was told that this would also mean an alliance with the Russian autocracy, I replied with the words Mazzini had spoken for Italy: 'I work for Palestine, even if I had to ally myself with the devil.'"

- "Jüd. R." 1921, No. 72

This statement is, in any case, one of the clearest and most honest ones made yet, and it strikes a more pleasant note than all the empty rhetoric that is otherwise found in Jewish newspapers.

In mid-December 1921, Mr. Nahum Sokolow honored Berlin with his presence; the "German" chairman praised it as a "happy twist of fate" that the Jewish people had been "gifted, in the difficult times of war, with two men of the political genius of Weizmann and Sokolow", before then greeting Jabotinsky and Schmarja Levin (an American leader).
Felix Rosenblüth (President of the Z.V.f.D.) said:

"We welcome Mr. Sokolow into our midst, and in this welcome we experience our solidarity with the Jewish people of the whole world, the unity of the Jewish nation." **(Loud applause)**

Nahum Sokolow said in his reply, among other things:

"Neither I nor my colleagues would have been able to achieve anything at all had our work not been preceded by the work done here by you, the work you are still doing, by you, the Zionists of Berlin, by you, the Zionists of Germany... had this work not been done and developed, and were this work not now heading toward a greater (!) future, our work would not be possible."

At this welcoming evening, Shmarya Levin spoke a very characteristic remark that already clearly indicates a new attitude:

"One can never rely on a single nation, no matter how good and noble it may be."

- "Jüd. R." 1921, No. 82/83

Weizmann's aforementioned speech at the Karlsbad Congress, in which he abandoned the popular argument in defense of the Suez and adopted a directly threatening tone toward England, later received significant reinforcement in London.

In England, voices protesting against the Judaization of English politics are growing ever more numerous; the three or four anti-Zionist Lords of the House of Lords and a few members of the House of Commons have been joined by various outside figures (Lord Douglas) and associations.
Professor Chaim Weizmann has now directed a furious and threatening speech at these men - after discussing Article 2b of the draft mandate[23], he said:

[23] It reads: *"The Mandatory Power shall be responsible (!) for ensuring that the country is placed under such political, administrative, and economic conditions as to ensure the establishment of the Jewish-national (!) homeland..."*

"We trust the Central Government... but we are aware that dark forces are at work, sometimes invisible, sometimes visible, which aim to thwart the work of the government and the Zionists...
The main cause of the unrest in Jaffa was the fact that there were immigrants, that there was a Zionist commission which had certain ideals and was trying to implement these ideals - I would like to ask the commission: why are we in Palestine, if not for the sake of these ideals? We are there for the sake of the ideals expressed in a clear formula in the Mandate, namely the reestablishment of the Jewish national home; it may displease a number of Arabs, and it may also displease a number of antisemitic officials, but that is no reason for us to abandon our ideal...
I can find no other expression for the actions of some of the responsible men in Palestine than systematic political sabotage of the Balfour Declaration, the consequence of which ***(what a mockery - A.R.)*** *was the destruction of good relations between us and the Arabs - for forty years* ***(as long as the Jews were unable to tyrannize the Arabs - A.R.)****, we lived in friendship with the Arabs, just as we will do in the future* ***(once they have been resettled - A.R.)*** *if we are left alone (!) and no sinister forces come between us; if they do, then we will have to render these forces harmless - this is an extraordinarily difficult task, but I believe we will accomplish it."*

"Here in London, everything is in order ***(meaning the docility of the British parties - A.R.)****, but there is a distance of several hundred miles and several centuries between London and Jerusalem."*

As the "Jüdische Rundschau" reports, this brazen anti-English speech was delivered "in full accordance with the results of a discussion on this subject with the Colonial Secretary." (1921, No. 97)

Under pressure from Hebrew high finance, the English government has granted the Jews such influence and official posts that it can no longer back down without feeling the "destructive force" of which Weizmann spoke; it seems, however, that this force is already at work.
Little has been heard so far about the activities of the Jewish quintet to which the government of India has been handed over, but in any case, Lord Reading's manifesto to the Hindus was interesting - after the new viceroy, "celebrated at countless farewell banquets" ("Der Israelit" 1921, No. 18), had left England and traveled as a "conscious Jew" (ibid.) to Bombay, where he arrived as an April gift, he stated in an appeal:

"The city administration has referred to my ancient caste - I am eager to see whether, perhaps, thanks to a fortunate and indefinable act of the subconscious regarding my ancestry, my understanding of the goals, aspirations, joys and sufferings of the Indian people will help me to understand the almost inarticulate cries and the inaudible murmurs of the masses, who at times (!) suffer the most and yet find it difficult, if not impossible, to express their own words."

- "Jüd. R." 1921, No. 29; "Der Israelit" 1921, No. 18

We can congratulate the Indians on the coming "indefinable acts" of the subconscious of this "ancient race"; Isaacs, Montag, and Meyer will very soon ensure that these "inarticulate cries" become very distinct cries of distress: the very beginnings already seem to be going up in flames.[24]

[24] Isaacs has since passed away.

In nationalist English newspapers, reference has been made on several occasions to the Jewish milieu surrounding the leaders of the Irish movement; it is clear here as well that the threat of Jewish financial support for the Irish must have compelled the English to make certain concessions.

The Washington Conference—where, of all people, Balfour represented Great Britain—showed that England was abdicating in favor of North America - for centuries, England fought ruthlessly for its supremacy at sea and, with tireless energy, always knew how to defeat the next strongest power, yet in Washington, this same England relinquished its position without a fight with a grand gesture and renounced its alliance with Japan; Anthony Rothschild had traveled from London with Balfour, and Nahum Sokolow made the "goodwill" of the Jewish people known in a different way.

Germany had fallen once due to Jewish subversive activities; England believed it could form an alliance with the Hebrews, and is now heading toward a crisis thanks to the "monstrous forces of destruction" - one does not mock one's national identity with impunity by placing the leadership of one's nation in the hands of a foreign race, nor will Great Britain be praised, insofar as it is subservient to Judaism and has placed itself under the rule of the stronghold of All-Judah, North America - soon, that too will be over...

The United States and Zionism

We still have no accurate idea of the extent to which public life and political leadership in the United States are dominated by Jews today - what we do know, however, is that most the entire press, with the exception of one major newspaper (the "New York Herald"), is Jewish-owned; that of all the department stores in New York, only one is not Jewish-owned; that almost all the real estate in this city belongs to Jewish millionaires; that 90 percent of film production is in Jewish hands, and that not only the American labor unions have been placed under Jewish leadership (Gompers), but their opponent, the "Anti-Gompers Union," was also headed by a Jew (Sidney Hillmann).

Jewish political aspirations are united in various open associations and secret organizations, including the New York Kehillah, the American Jewish Committee, and the Masonic lodges (B'nai B'rith, B'nai Abraham, etc.), on both purely Jewish and mixed grounds; the chairman of the Jewish Committee is the Zionist Louis Marshall.

I cannot go into these interesting general facts in greater detail here, and I can only refer once again to the two volumes of "The International Jew," published by Henry Ford - only a few recent highlights related to Zionism are intended to shed light here on the situation.

As is well known, Wilson was constantly surrounded by Jewish "advisors" (Jacob Schiff, Bernard Baruch, Simon Wolff, etc.), and it was therefore not surprising that of the 156 companions with whom he traveled to Versailles, over 100 were Jews ("Revue antimagonique").

To protect the "persecuted" Jews in all nations as well, a large committee was formed for the "protection of minorities"; at the head of this association stood former President Taft, former Secretary of State Bryan, food dictator Hoover, his "friend" Louis Strauss, Cardinal (!) Gibbons (now deceased), Henry Morgenthau, Louis Marshall, and Rabbi Stephen Wise. ("Jüd. R." 1921, No. 7)

A major protest against antisemitism was signed by Wilson, Cardinal (!) O'Connell, and a number of stockbrokers.

Mr. Josef Strauss, a "conscious Jew" ("Der Israelit" 1921, No. 5) was appointed Commander-in-Chief of the American battle fleet in the Pacific Ocean (i.e., between the Union and Japan) for his "outstanding achievements."[25]

No sooner had Harding been elected president than he felt an irresistible urge to address the Jews, since the judge and Zionist Hartmann had sent him a letter urging him to express his views on the situation of the Jews in Eastern Europe; in Harding's reply, he stated that he deeply regretted that humanity had still not grasped what true tolerance was, and that he had "always revered" the Jewish people for their "genius, their capacity for work, endurance, patience, strength, beauty, and the loyalty of their family life, their great sense of charity, and their fidelity to the laws of the country in which they live." ("Jüd. R." 1920,

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[25] The extent to which the judiciary in the United States is under Jewish influence was demonstrated, among other things, by a landmark decision in the city of Haries - there, a Jewish factory owner stood trial on charges of having employed his workers on Sunday; he excused himself by citing the Sabbath rest on Saturday, and the defendant was acquitted: a Jew may therefore force his employees to work on Sunday. America conforms to Jewish customs, not the Hebrews to American ones! ("Der Israelit" 1021, No. 5)

In New York, it has also been established that lawsuits between Jews and Jews are heard only before Jewish judges - thus, a complete state within a state.

When Jacob Schiff, the financier of Japan's war against Russia and the Bolshevik Revolution, died, all the courts celebrated in his honor! ("Der Israelit" 1920, No. 41)

No. 83) - this groveling was directed, of all people, at a leader of Zionism who, as a matter of principle, recognizes only Jewish interests.
On June 1st, 1921, the new president officially sent the following telegram to the chairman of the Zionist Commission, which was receiving a Zionist delegation in Washington:

"I ask that you take note of the expression of my deepest interest in the Zionist movement; anyone who has grasped the significance of the Jewish people cannot abandon the belief that this people will one day revive on its historic homeland and then enter a new and even greater (!) era of its achievements for the progress of humanity.
Please assure the participants of your banquet of my constant (!) support for the goals toward which you are working with such devoted zeal."

- "Vossische Zeitung" 1921, No. 260

On November 5th, 1921, Harding "requested" the "Jewish Tribune" to publish the following message on the occasion of Rosh Hashanah:

"On the occasion of the Rosh Hashanah celebration, I am pleased to express my good wishes and goodwill toward the Jewish population of the United States and their fellow believers throughout (!) the world - we cannot recall often enough the great services the Jewish people have rendered and continue to render to the world; it is a good feeling to know that we live in a time when outdated prejudices ***(i.e., the struggle against excess - A.R.)*** *have almost been overcome, and that the Jewish people's contribution to all of humanity is growing visibly as this fact becomes increasingly recognized."*

- "Der Israelit" 1921, No. 44

Who might have reminded Mr. Harding of the Jewish holiday and presented him with this document for his signature?

Following the rise of Jewish officials under Wilson, this movement continued under Harding (who is said to have been an "antisemite") - first, the mayor of Greater New York appointed the Zionist Bernhard Rosenblatt (chairman of the Zion Commonwealth) as a municipal justice of the peace ("Der Israelit" 1921, No. 20); then the Hebrew Albert Lasker took up the post of president of the American Shipping Board ("Der Israelit" 1921, No. 26); then Mr. Harding appointed the "well-known diplomat, writer, and journalist" Lewis Einstein as U.S. Ambassador to Czechoslovakia ("Jüd. R." 1921, No. 87); then came the appointment of the rabbi (!) Josef Saul Kornfeld, born in Austria-Hungary, as U.S. Envoy to Tehran... ("Der Israelit" 1921, No. 45)
At the end of 1921, the "Jüdische Rundschau" carried the following triumphant report:

"It seems to be becoming a tradition (!) for a Jew to go to Constantinople as a representative of the United States - following Henry Morgenthau, Mr. Elkus became the American envoy to Turkey, and now

the 'Boston Jewish Advocate' reports that 'Mr. A. C. Ratshewsky, president of the United States Trust Company, has been recommended to President Harding for the post of American envoy to Turkey.'"[26]

- "Jüd. R." 1921, No. 81

In April 1921, Weizmann, Prof. Einstein (the man who "outshone" Newton, Kant, and Copernicus), and other Zionist leaders traveled to the Land of Liberty - the "Jüdische Rundschau" comments on this:

"The impressive reception of the Zionist delegation in New York is a powerful expression of the Jewish life that has since grown stronger across the ocean, a manifestation... of the impulsive drive and strength of that part of Judaism which the strange fate of Jewish history has accumulated for the hour of need. The official honors bestowed upon the Zionist mission by the American federal and state authorities also speak to this strength and the prestige of Judaism in America; these honors, which are unbelievable by 'European' standards, were not bestowed upon Weizmann or Einstein personally, but were bestowed upon American Jewry and the Jewish cause, the idea, the ideal that Weizmann represents and for which the free and freedom-loving peoples of America have more understanding than the peoples of the continent."

- 1921, No. 31/32

At the head of the Jewish welcoming committee stood City Councilman Rosenblatt in place of the non-Jewish mayor of New York, while Harding and Hughes had sent their representatives; the Jews were picked up by the city yacht, which flew the American and Zionist flags. The streets of the triumphal procession were likewise decorated with the same flags; Jewish "legionnaires" stood guard at Weizmann's automobile; the hotel itself raised the Jewish banner (blue and white); finally, Stein and Weizmann were named honorary citizens of the city of New York. (As an interesting detail, it should be noted that there was no car belonging to Henry Ford among the motorcade.) Harding also wrote a personal letter of welcome to Weizmann.

These curiosities of our political situation are, after all, quite serious symptoms of the state of the modern world, and under the banner of freedom, the peoples allow their freedom to be snatched from their hands, for as soon as the Jew holds the upper hand anywhere, the suppression of everything non-Jewish and anti-Jewish inevitably begins - whether in Germany the "democratic" "Frankf. Zeitung" calls for "rods and axes!" against the "reactionaries"; whether it mocks German customs; whether the "democratic" "Weltbühne" speaks of the "Virgin Germania" who "has whored with every officer—down to the sergeant" (August 1921)[27]; whether in London Jews demanded the removal of a crucifix from a

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[26] The insults hurled at the Führer in 1937 by the current Jewish mayor, La Guardia, are a continuation of this state of affairs.

[27] In the "Frankfurter Zeitung," a Mr. Goldschlag published the following "poems" on Christmas Day 1921:

The Annunciation

Even before the angel came to her,
God had already announced Himself to her in a dream.
And she knew neither patience nor shame,
For she knew her body was cleansed of sin.

churchyard because it was visible from the street and seemed “provocative”—these and a thousand other things are symptoms of the same mindset.
In New York, the Jews have enforced a ban on the performance of “The Merchant of Venice” because the work is said to have an antisemitic effect; they have succeeded in having Christmas celebrations, specifically the tradition of the Christmas tree, abolished in hundreds of schools.
The only dangerous opponent of the Jews in the United States, Henry Ford, is naturally a focal point of Jewish hatred, and the liberal-minded Children of Israel, who fight for “press freedom,” have succeeded in having the distribution of his newspaper, the “Dearborn Independent,” banned by the police in many places.
Now a new blow has been struck: a bill will soon be introduced in the U.S. Congress to ban all antisemitic literature, its distribution, and its acceptance by the postal service! As the “Jüdische Rundschau” reports, several members of Congress have already promised to do “their utmost (!) to ensure the passage of this bill.” (1921, No. 89)

If one overlooks these connections, the claim that the Jews are already quite close to the world domination they seek—based on the power of gold and unscrupulous conspiratorial activity—will truly not seem all too outrageous; one must also then conclude that Jewish factors must have been at work behind the Washington “Disarmament Conference” - it was not necessary for Nahum Sokolov, when he arrived on the “Aquitania” as a representative of All-Juda, to be greeted by an official steamer already on the high seas (“Jüd. R.” 1921, No. 92); it was not necessary to report that Nahum Sokolow was most solemnly invited to a gala dinner at the British headquarters in Washington, that the French prepared a similar reception for him; and that Harding held detailed discussions with Balfour regarding Zionism.

But as the third night passed
In the agony of vain expectation,
She grew fearful and was horrified (!)
On the damp earth of her garden.

And already she had dusted her hair.
Then she was startled - for suddenly
The angel hung (!) over her head,
Light and silent, like a lampshade.

The Conception of Mary

She thought again of how the angel
Suddenly stood by her side.
And, holding the lily-angel in her hand,
She greeted, taught, and vanished.

Then she clung to a pillar,
And her tormented mind faded,
Because a smell like the rot of a grave
Had clung to her clothes ever since.

It was as if she knew everything.
And like a bird, heavy and broad,
The pain settled upon her breasts.
And she faded away in solitude.

("Jüd. R." 1921, No. 96); even if none of this had taken place, it goes without saying that the attempt at a world trust, as represented by the Washington Conference, or "world regulation" (read "world government"), as the "Frankfurter Zeitung" (Nov. 21st, 1921) liked to put it, must have been three-quarters the work of international Jewish high finance, as represented by the Straus, Warburg, Schiff, Speyer, Dreyfus, Lazard, Rothschild, Oppenheimer, Untermeyer, Goldschmidt, Beit, Rahn, etc., and which today determines the fate of the world.[28]

On April 25th, 1922, the Jewish Bureau in New York reported that the Balfour Declaration would be incorporated into the treaty between the United States and England. ("Jüd. R." No. 35) - with this, America also officially assumes the representation of Jewish "rights" in all states! One must keep this in mind if one wishes to correctly assess the current policy of the World Zionist Organization.

It is also quite instructive to note that Jewish-Bolshevik Moscow has now openly entered the circle of the World Trust; the "Russian" State Bank, with Aaron Scheinmann as director, and the new large private syndicates under Trotsky and other Hebrews are the links that will or are intended to be incorporated into the World Bank (World Jewish Bank) envisioned by Ernst Cassel - the idea of the International has been taken to its extreme here.[29]

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[28] It is downright amusing when, in the strictly ritualistic "Israelit," we read regarding the Washington Conference: *"The blessing of the Jewish prophets has accompanied the proceedings of the Washington Conference already (!) from the opening address onward."* (No. 46, 1921)

[29] One of the greatest financiers of wars and revolutions, Jacob Schiff was, upon his death, praised to the heavens by all Jewish newspapers - the "Frankfurter Zeitung," for example, reported under the headline: "Schiff Parkway":

"Amid grand celebrations spanning two days, the name of Delaware Street, the access road to one of New York's most important bridges, has been changed to 'Schiff Parkway'; this was done to honor the memory of Jacob Schiff, the outstanding Frankfurt-born philanthropist (!) who died last year"

- July 1921

The ritual "Israelit" speaks of the "tireless great benefactor," of the "philanthropist":

"Among the names of the great Jews of our age, that of Jacob A. Schiff will stand out in the foremost place."

- 1920, No. 40

And the "Jüdische Presse" wrote on October 15th, 1920:

"During the Russo-Japanese War, he (J. Schiff) provided capital-poor Japan with financial resources to shake the Tsarist regime, just as he supported the Russian Revolution in the spring of 1917."

And not only that one, but also the Bolshevik Revolution.

A wonderful "philanthropist" - the "Jüd. R." reports in 1921, No. 84/85, from Chicago:

*"At the initiative of the New York American Jewish Relief Committee, a conference of delegates from all parts of the Union was held here under the chairmanship of General Abel Davis, which, after receiving reports from Felix Warburg and Louis Marshall, resolved to undertake a large-scale 'drive' to raise fourteen million dollars required for financing relief efforts in Europe **(i.e., the Bolshevik Eastern Jews - A.R.)** in the coming year; this 'drive' is to take place, so to speak, under the banner of the first anniversary of Jacob Schiff's death, in memory of the generosity of the great Jewish philanthropist."*

Today is the time of its greatest triumph - but I believe that tomorrow it will experience a catastrophe unlike any before.
The realization of where the danger lies for all peoples is spreading; even the Jews sometimes realize that they have gone too far, but there is no “turning back” for them anymore; they are fighting—at the height of their power—nothing but a desperate struggle.
Secrecy and anonymity, the two weapons of the world conspirators, are no longer truly effective - the house of cards built on lies and deceit will soon collapse.

All-Jewish Unity

In the event of an attack against Jewish, and specifically against Zionist, world politics, the "religious" and "assimilationist" organizations usually step forward and emphasize their "fundamental opposition" to the nationalist Jewish vanguard; this feint by the separately marching armies of Israel has not failed to have its effect so far, and it is therefore appropriate to briefly demonstrate that all these various associations are, of course, fundamentally in agreement with the goals of Judaism's political fighting force.

This is evident in the case of the Misrachi and Poale Zion, since they are officially affiliated with the Zionist organization - while the Misrachi forms the link between the purely nationalist faction and Orthodoxy, Poale Zion bridges the gap between it and the supposedly international communists (the purely Jewish-socialist "Bund" in Russia has declared itself Bolshevik).
Although the Zionists in England clearly supported the British Empire during the war and placed all their influence at the disposal of the Entente cause, it seemed imprudent to some Jewish-English associations to display the national flag so openly - the "Conjoint Committee," the "Anglo-Jewish Association," and the "Board of Deputies of British Jews" jointly issued protests on May 24th, 1917, against the Zionist appeals and declared that they represented only religious, but not national, communities; they feared that Jews in other countries would be branded as foreigners and, logically, stripped of their other civil rights: caution seemed advisable for England itself as well.
But these and other "religious" associations have now all shown their true colors - the "assimilationist" "League of British Jews" met on April 31st, 1920, and there the chairman, Lionel Rothschild, declared that he was:

"...proud of a letter they (the League) had received from the Zionist Organization, in which satisfaction is expressed that the League has joined the demands (!) of the entire Jewish world for a British mandate over Palestine."

- According to the "Times," "Jüd. R." 1920, No. 30

A little later, Lord Rothschild presided over the annual conference in London!

The pious "Alliance Israélite Universelle" published the following resolution:

"The Central Committee has decided not to create any difficulties for the Zionists in their endeavors; the 'Alliance' will not pursue any policy that might conflict with the endeavors of a party that fights and works for the common good of Judaism."

- "Jüd. R." 1920, No. 62

And as for the "Board of Deputies..." we have just seen their chairman, Stuart Samuel, at the head of Keren Hayessod.

The exclusively Jewish lodges B'nai Abraham and B'nai B'rith claim, with pious eyes, to be merely humanitarian organizations, yet these very same organizations emphasize their unconditional loyalty in America, and in Germany they commit themselves by statute to a national-German ideology, while at the same time they established a special committee to promote the Keren Hajessod, the Jewish national world bond. ("Jüd. R." 1921, No. 91) - the situation in Germany is very similar to that in England and America.

The "denominational societies" have for years been waging a sham battle against evil Zionism, which has already deemed the time ripe to let the mask slip halfway - the "Central Association of German Citizens of the Jewish Faith" repeatedly asserts its loyal German sentiment and claims that its members (numbering over 200,000) are Jews only by faith, not by nationality; however, the fact that he himself exposes this claim as a blatant untruth in his own monthly publication seems to embarrass him little: for example, when he calls on "all Jews" to form a united front against evil antisemitism, or when his member, Rabbi Jacob, writes verbatim:

"The undeniable and historical miracle is the people of Israel and its history; the existence of Israel cannot be disputed, for it still lives."

- "Im deutschen Reich" (In the German Reich), June 1920, p. 187

This is precisely how rigid Orthodoxy thinks, the "Agudas Yisroel," which still has the following sentence in one of its program points (!) today: "The Jews are the (!) people of God," and whose central organ, among other things, proudly declares:

"The national will has been determined for us for all time from the heights of Sinai... we despise and reject the assimilatory lie; we proudly and boldly profess ourselves as sons of the immortal people of the Bible, well-known to all nations, but we combat with equal determination the Zionist lie that turns this people of the Bible into a people among peoples."

- "Der Israelit" 1920, No. 43

It would be pleasant if the law-abiding always spoke so openly - but as soon as minor inconveniences appear on the horizon, the banner inscribed with the word "denomination" is immediately taken out of the Ark of the Covenant.

Rabbis have led a whole series of Zionist delegations, and I have already mentioned several; specifically, the Chief Rabbi of Vienna, Dr. Chajes, stands out particularly in the Zionist camp - to dispel any remaining doubt about the fact that "solely religious" Jews go hand in hand with the Zionists, let the following be noted when we highlight how the Association of the German Rabbinical Council passed the following resolution:

"The reorganization of conditions in Palestine offers hope that a homeland will be created there for many of our fellow believers; the Rabbinical Association declares it a sacred duty of the entire (!) Jewish people to take part in this endeavor and to actively participate in raising the necessary funds, provided that the

reconstruction takes place in the spirit of Jewish teachings and that the funds raised are not diverted to serve partisan political purposes."

- "Jüd. R." 1921, No. 41

Subsequently, the Association of Rabbis of Vienna unanimously resolved:

"In accordance with the corresponding resolution of the German Rabbinical Association, the Association of Rabbis of Vienna declares that it is a burning duty of all groups and classes of the Jewish people (!) to take an active part in the establishment of the Jewish national (!) homeland in Palestine."

- "Jüd. R." 1921, No. 50–52

I lack the space here to delve further into these deceitful mental contortions, but just as the German belongs to the German nation, whether he is Protestant or Catholic, so too does the Jew remain a national Jew, whether he is liberal, Orthodox, or belongs to any other religious denomination; anything else on the part of the Jews is deliberate misdirection, deliberate lying, and deceiving the German people - and on January 23rd, 1921, the entire Jewish community of Germany provided the conclusive proof of this!

On that day, the "General Organization of German Jews" was founded, and, in the name of religious liberalism, Attorney Stern stated with "heartfelt joy" that "no faction within German Jewry opposes the great work" (of the General Organization).
Noteworthy is the formulation of the goal of this "great work" - with commendable clarity, the Zionists propose that § 1 be worded as follows:

"The Federation aims to unite all forces within German Jewry for the promotion of all Jewish interests."

This clear language, however, seemed somewhat too forthright to Talmudists of various calibers; it would, after all, also serve as a weapon for the antisemitic rabble, and thus, for tactical reasons, it was decided:

"The Federation aims, etc., to promote its whole interests."

That this was merely a tactical disagreement and that the other delegates were in agreement with the Zionists is demonstrated, among other things, by the speech of the author of the draft constitution, who proposed the milder wording and added verbatim:

"The interests of German Jewry have never (!) stopped at national borders and will not do so in the future either."

- "Jüd. R." 1921, No. 8

Thus, in the year of salvation 1921, almost all Jewish organizations in Germany, under the protection of the German Republic, declared themselves in agreement with the fighting force of Germany's enemies—with Zionism!

Throughout the entire conference, not a single word was spoken about the German Reich! It was the Fifteenth Community Congress of the poor, persecuted, and enslaved people, and it consisted of 300 delegates representing 702 communities...

Consequences

"The indolent among our people say to us: 'Oh, why do you want to revive that old clamour against the Jews?' We reply: 'You pay no heed to the course of world events, nor to history; but Napoleon's commissars knew how to teach you to dance, and new Josephs and Mardochais will make your sons sweat blood.'
Through the last Franco-Jewish government, more than half of the commercial capital has already been placed in Jewish hands - let the Jews continue to manage affairs in this way for just forty more years, and the sons of the first Christian families may find themselves hired out as servants to the Jews."

So wrote Heidelberg professor J. F. Fries in 1816 in the essay "Über die Gefährdung des Wohlstandes und des Charakters der Deutschen durch die Juden" (On the Threat to the Prosperity and Character of the Germans by the Jews).

Without any understanding of the nature of the unscrupulous, tenacious, nationally and transnationally connected parasitic Jewish people ("A nation of merchants and swindlers", Kant calls them), legal barriers were lowered in all states, and full civil rights were granted to the Jews; this fateful mistake of short-sighted over-tolerance is now taking its toll—not for the first time, but on an unprecedented scale. "Equal rights" is what the Jews demand, yet by this they have claimed only preferential rights for themselves—as in old Portugal, where Jewish usurers were granted the rights of the high nobility, and as in old Spain, where more weight was given to the testimony of a Jew than to the oath of a Spaniard - thus, even today, the Jews do not truly claim equal rights (which should really just mean: to each the right he deserves), but rather preferential rights.

If, following the preceding insight into global political activity, we turn our attention to Palestine itself, we see this unmistakable fact here as well: Jews make up just under two percent of the population in Palestine, yet nevertheless, Hebrew is an official language.
Richard Lichtheim openly declared that the Arabs were all antisemitic; this was proven on December 13th, 1920 when the Arab delegates gathered in Haifa that day protested against the violent Judaization of the country and demanded the obvious: a national government, a body representing the country's population. ("Jüd. R." 1921, No. 4); the government coolly replied that it would not change its (Zionist) policy.
The Jews pressed on - at the 1920 annual conference in London, a representative demanded the nationalization of all land; this meant placing all Arab land in Jewish hands. Other speakers demanded measures to ensure that "only Jewish capital" entered the country - Prof. Weizmann summarized his view as follows:

"The right to acquire ownerless property, the facilitation (!) of land acquisition in general, a privilege (!) in public works, direct influence over the English authorities, and the regulation of immigration by us is likewise an unconditional (!) demand for us."

This amounts to a claim to the complete subjugation of the local population by Jewish stockbrokers and "farmers"; the further claims that Jews are not coming as "Prussian Junkers" but as friends of the Arabs, etc., are, of course, pure Jewish flattery. ("Jüd. R." 1920, No. 4)

Finally, the "New Land Order" of Palestine, which has been approved by the Zionist governor of the country, is quite clear - based on various provisions, the "Jüdische Rundschau" summarizes the content of the last point as follows:

> *"Ultimately, only Palestinian citizens are permitted to acquire land; there would be a great many Americans and Englishmen who could afford the luxury of buying their way into the 'Holy Land'..."*
>
> **- 1920, No. 75**

If one now asks what all this Zionism is actually about, where it is actually heading, and where it must head, this question is not too difficult to answer for those familiar with the Jewish mindset.
The Jews have clearly seen that wherever they live in large numbers and cannot operate anonymously among the local inhabitants, antisemitism follows hot on their heels; that this—contrary to the will of the governments dominated by the Jewish stock exchange—could flare up vigorously was to be expected, particularly in Poland, Russia, and Romania.
In America as well, particularly in New York with its ghetto of over two million Jews, preventive measures were necessary; it was therefore quite understandable that Jewish multimillionaires sought a new territory for their brethren from the East.
Proposals were made to acquire land in South America and Africa - that the "Land of the Fathers" emerged victorious is understandable.
The goal cannot be in doubt: through economic and political privileges enforced by "England," the small Jewish minority is to be made dominant from the outset, and Jews from all countries enticed to settle this new Jewish center using the old method of displacing the actual inhabitants who have lived here for millennia through "legal" means, ultimately creating a purely Jewish—far removed from the goyim of Europe—reservoir for a far-reaching policy toward the East - a portion of the swarm of locusts that has been gnawing at the borders of Europe for centuries is returning to the Promised Land to look for new fertile pastures.
When Jewish politicians speak of the future model state of Palestine, every connoisseur knows that this will never come to pass, for in no field of knowledge, art, or life has the Jew ever been truly creative; his "state" will last exactly as long as the millions of dollars extorted from the peoples of the world artificially pump life into it - on the day when the Jewish question is resolved in the interest of the peoples plundered by the Hebrews (that day is not too far off), on that day Palestine will collapse as a Jewish state, only the old inter-ethnic (i.e., international) nation will remain.
Zionism is, at best, the feeble attempt of an incompetent people to create a productive achievement; for the most part however, it is a means for ambitious speculators to create a new staging ground for global exploitation.

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Every German ought to be aware of the facts reported in these pages.
Unlike other Jewish organizations, Zionism's openly acknowledged national foundation and its commitment to the people could only strike us as sympathetic; after all, no German has hindered the Jews in the development of their national culture, and the fact that they have few or no Jewish schools and universities is not our fault.

But the national freedom granted to the Jews has grown into an outrageous insolence, to such an extent that, as we have seen, every attempt to protect the German people—who have been struggling for their very existence—from being flooded with Jewish Bolsheviks from Poland, from Jewish contaminators of our lives, and from Jewish destroyers of our state, is labeled by those very same Jews—who present the preservation of the national as the sole organic foundation of every culture—as "perfidious means," "reactionary agitation," etc., with impunity; where the German people, after an excessively long period of patience, finally wish to shape their lives without foreigners—who pursue only their own interests, not German ones—the Jewish chauvinist "Jüdische Rundschau" dares to speak of "national and racial prejudices."
Here—if we set aside all human sympathies and antipathies—the sole issue at stake is the interest of German culture and the German state: if an organization within it declares the interest of the German Reich to be non-existent for itself—which, as we have seen, has happened hundreds of times—then it stands, at the very least, outside the scope of all civil rights; if it makes such a declaration and takes such actions, provided it includes German citizens, this constitutes an incitement to high treason - this is surely the only clear position, and no other conclusion is possible; thus, all associations that declare solidarity with the one in question must be prepared to bear the consequences of aiding and abetting this treasonous incitement.

Almost all Jewish organizations did this on January 13th, 1921; Zionism alone has been doing so publicly since the Balfour Declaration of November 2nd, 1917.
As is well known, General Ludendorff sharply attacked the political activities of the Jews in Germany in his last work, "Kriegführung und Politik" (Warfare and Politics), and pointed out that the leadership of the Jewish people had worked toward Germany's defeat - Dr. P. Nathan writes about this in the December 1921 issue of "Im deutschen Reich" (the organ of the "Central Association of German Citizens of the Jewish Faith"):

"An accusation such as this, if it were substantiated, would be devastating; German Jews would belong to the most despicable criminal elements in the world if this assertion were true in even the slightest respect - that is to be said from the moral standpoint... The matter must also be considered from the criminalistic standpoint."

"If General Ludendorff's assertion is true, then those sections of the Criminal Code pertaining to high treason and treason against the state apply."

- p. 360

I ask the prosecutor to compare the cited Zionist speeches and admissions of actions, and then to ask himself whether it is not high time to comply with Dr. P. Nathan's demand; part of the indictment material is provided to him in these pages.

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We are well aware of the strength and direction of all our opponents' actions; we know how many armored ships Great Britain possesses, how many soldiers France has at its disposal, and how large and

strong the economy and industry of all countries are - we must factor all of this into our political calculations. But even the press, which is not yet entirely in Jewish hands, remains cowardly and despicably silent about the monstrous things that must be told here.
The German national will is rallying - regardless of the strength of the Entente powers, a flame is gradually blazing up that refuses to be extinguished; however, it amounts to steering these German forces in the wrong direction, and it means inexcusably betraying the interests of Germanism and the German Reich when parties that dare to bear the word “German” in their name cowardly and hypocritically turn a blind eye to the Jewish question in general, and to openly anti-German Zionism in particular, as if it were all smoke and mirrors!
It would still be understandable if, after describing things as they are, one were to assess the actual world situation in such a way that nothing could be done about it at the moment - but the truth, which all our party bigwigs know only too well, must be spoken (and so far, there is only one party in Germany that does this, the National Socialist German Workers’ Party, Munich.)

We live in a time when opinions are divided; if one fights for the German Reich and its interests, one must denounce everything within it that does not recognize the Reich.
It is a matter of come what may; it is either one or the other - anyone who does not show their colors today may not call themselves German.